VOLUME VIII NUMBER 4

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

THE CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY
THE EASTERN BAPTIST THEOLOGICAL SEMINARY

OCTOBER, 1939

ADDRESS ALL COMMUNICATIONS TO
THE EDITOR
THE CHRISTIAN REVIEW
1808-1818 RITTENHOUSE SQUARE :: PHILADELPHIA, PENNA.

Single numbers, 50 cents. Yearly subscriptions, $1.50

...THE...

CHRISTIAN REVIEW

A Quarterly Magazine

Published During the Months of January, April, July and October by

THE EASTERN BAPTIST THEOLOGICAL SEMINARY

AUSTEN KENNEDY DE BLOIS, *Editor-in-Chief*
WILLIAM W. ADAMS, *Managing Editor*
DONALD R. GORHAM, *Business Manager*

Volume VIII OCTOBER, 1939 Number 4

CONTENTS

PAGE

EDITORIAL NOTES 237

EFFECTIVE THEOLOGICAL EDUCATION. *By Dr. Donald Gorham* 249

THE PASTORAL TEACHING OF FIRST CORINTHIANS. *By Prof. M. E. Ritzman, D.D.* 262

EVANGELISM AND CHRISTIAN NURTURE. *By Prof. Homrighausen* ... 271

THE EDUCATION DEMOCRACY NEEDS. *By Dr. Gould Mickey* 279

CHRIST AND THE GREEK. *By T. R. Glover, D.D.* 284

JOHN COLET: FAMOUS DEAN OF ST. PAUL'S. *By H. J. Cowell, F.R.S.A.* 288

THE SEMINARIES AND OUR FUTURE PASTORS. *By President Emeritus Austen K. de Blois* 292

HERE AND THERE AT EASTERN. *By President Gordon Palmer* 299

OUR CONTRIBUTORS 303

NOTICES OF RECENT BOOKS 304

The price of THE CHRISTIAN REVIEW is One Dollar and Fifty Cents a year, prepaid. Single copies are fifty cents. All remittances should be made payable to THE CHRISTIAN REVIEW. Address all communications to THE EDITORS, THE CHRISTIAN REVIEW, 1808-18 Rittenhouse Square, Philadelphia, Pa.

... THE ...
CHRISTIAN REVIEW

Editorial Notes

NO QUESTION is more aggravating to the student or writer or clergyman than that of what to do when the mind won't work. In the once very famous book, *Timothy Titcomb,* one may find suggestive comments, as follows: "While I am aware, as every writer must be, that the brain works very much better at some times than it does at others, I can declare without reservation that no man who depends on moods for the power to write can ever accomplish much. . . ."

* * *

THESE ARE helpful words. It is "regular eating, regular sleeping, regular working"—these are the secrets of all true literary success. A man may throw off a single little poem by a spasm, but he cannot write a poem of three thousand lines by spasms. . . . There is no good reason why the mind will not do its best by vigor, exercise and usage. The mower starts in the morning with a lame back and with aching joints; but he keeps on mowing and the glow rises and the perspiration starts, and he becomes interested in his labor; at length he finds himself at work with full efficiency. He was not in the mood for mowing when he began, but mowing brought its own mood and he knew it would when he began. The mind is sometimes lame in the morning. It refuses to go to work. But if it be driven to its work and held to it persistently and held there every day, it will ultimately do its best work every day.

* * *

IT IS TO BE recognized that the working power of the mind is sometimes obstructed by something more obstinate

than a mood. Sometimes one finds himself, without being ill, in a condition of inability for productive work. Under the circumstances our advice to ministers is not to try to force the mind to do what it refuses to do, and at the same time not to be mentally idle and so encourage laziness. Give the mind something to do that it *can* do and the change of work will be wholesomer than complete idleness. When it won't work at the main and the chief thing, set it working at the subsidiary thing. But keep it at work. The time is short. The night cometh in which no man can work. One may not be idle.

* * *

THE MINISTER or the writer—anyone whose work is of the constructive sort, cannot be always constructing or producing. Neither houses nor sermons can be built without materials and these must be gathered and prepared. The time that is spent in reading and in the proper arrangement of the knowledge gained is no more wasted than that spent in the construction of sermons or articles. Sometimes no doubt the faculty of suggestion fails to work because of the paucity of materials at hand. Fresh facts suggest the use to be made of them and thus old gems of truth appear in new and attractive settings.

* * *

THERE IS ONE FACT of course which the brain-worker who would do his best must never forget. He is not all brain or all mind. Mental health and ability for mental work cannot be independent of physical well being. The body must have its rights as to food and sleep and exercise. It is vain to expect the mind to respond to demands for continued effort if the body is being cheated in these respects. Brilliant flashes of course there may be without a healthy physical condition, but sustained labor of a high order demands a sound mind in a sound body.

* * *

WE ARE INTERESTED in noticing that the descendants of the founding fathers of Newport, R. I., and public officials,

celebrated in honor of the 300th anniversary of the city as well as of the establishment of religious and civil liberty on this continent. Governor William H. Vanderbilt of Rhode Island and Senator David I. Walsh of Massachusetts participated. W. Selden Washington and Elward Jonas Phillips, descendents of the families of George Washington and Moses Seixas, reënacted the reading of messages in 1790 between Seixas, leader of the Hebrew Congregation in Newport, and George Washington, who visited him. The reënactment was broadcast over the coast-to-coast red network of N.B.C.

* * *

THE CEREMONY took place on the steps of the Touro synagogue, the oldest on the continent, with a congregation dating from 1658. The congregation presented a monument to the city, bearing a quotation from the royal charter granted to the colony of Roger Williams by King Charles II in 1663: "That each and everye person and persons, from tyme to tyme and at all tymes thereafter, freelye and fullye have and enjoye his and theire own judgements and consciences in matters of religious concernments." Other speakers included Lieut. Gov. Horace Cahill of Massachusetts, Isador Worth, national commander of the Jewish War Veterans of The United States; Mayor Wheeler of Newport, and Dr. David de Sola Poel.

* * *

IT IS LOVELY to know, from the foregoing references, how large and influential a part was played by the Romanists and the Jews in securing religious liberty for America. It reminds us of the leading article in a Romanist magazine a few years ago, which showed with convincing clarity (to Romanists at least) that representatives of the Roman Catholic Church were the real and only founders of religious liberty and freedom of conscience in this land. It is a sacred and gracious example of the method of Romanism, to claim for their Church everything in sight, and everything in history, that is noble and pure and productive.

AS A MATTER of fact, the Roman hierarchical system, in its characteristics and in its outworkings, has often been neither pure nor noble, but it has certainly been productive. An instance of this may be found in the career of Cardinal Mundelein, who has just died. That career was eminently productive. We have visited the village of Mundelein, and we have had the opportunity to inspect carefully the magnificent plant of the Mundelein Theological Seminary, under the courteous direction of Mundelein priests. It is the "last word" in seminaries. All necessities and conveniences are provided. The buildings are handsome and thoroughly equipped. One fact especially impressed us. Although the surroundings are very beautiful the student-dormitories are severely plain in plan and furnishings. The students' rooms are small, very humble, and quite unadorned. Their plainness and simplicity are almost startling. Thus the future priests are trained in those ways of plain living which their Master set for their example.

* * *

THE CARDINAL was a mighty Prince of the Church, and his productive activities in behalf of benevolent helpfulness and spiritual achievement were amazing. In spite of his princely station he is said to have been simple and without pride in his personal life, and to have exemplified the principle of "plain living and high thinking." It is true that at times he suffered from the itch of political intermeddling, which is a disease common to Roman priests. He did not like Herr Hitler, and even referred to that gentleman once as "a former paper-hanger, and not a good one at that." Perhaps Father Coughlin would not use so impolite a phrase, in speaking of that diabolical genius, for we have been told that he "likes the Nazis." This is a comfort. It is encouraging to be told that there is somebody that Priest Coughlin really likes.

* * *

THERE ARE CHURCHES that are alive with evangelistic fervor. There are churches that are constantly planning sal-

vation enterprises and carrying them into effect. There are churches that palpably possess the veritable Spirit of Christ. There are also churches of the "We, Us and Company" variety. They are forever originating events for the delectation of themselves and their fellow members. They delight in dinners. They rejoice in reunions. They love the "dear old church." Their energy runs riotously to social gatherings and bazaars, and expends itself therein. They have an open eye for the fleshly side of religion. Of cooking and catering and entertaining they know so much. Of cross-bearing and real self-sacrifice they have hardly the remotest conception. All of this is Christianity without the Cross. These people seem to feel that the end and aim of Christian service is to get together and have a good time. The busiest churches are sometimes the most barren. Their fussiness and busyness and strenuosity are simply signs that they are running around in a circle at breakneck speed. Christian training and community service and the preëmptive passion and an intense interest in world-wide evangelization do not come by the "Chicken Supper Followed by an Entertainment" route. Chicken suppers are well enough in their way, and entertainments are an excellent relaxation, but wrestling with God for souls should still be the chief task and highest privilege of every church of Jesus Christ.

* * *

IN ORDER to live a vitally productive life we must have courage, and we must have strong convictions on matters of truth and right. Above all, we must have the power to interlink these two elements of effective energy; that is to say, we must have the courage of our convictions.

* * *

WHAT ARE "convictions?" They are beliefs and principles, interwoven with the deepest life of the soul. There are plenty of spiritual dilettantes who hover on the surface of things. There are many, far too many Christian people who linger in the realm of opinion, and never come to the place of definite and profound conviction. There are other

large groups holding stubborn prejudices that they may suppose are convictions but that are really only violent bigotries.

* * *

TO HAVE A conviction is to weld together truth and life. Look at the derivation of the word. To have a conviction is to be conquered together with the truth. To have a conviction is to believe mightily. The men of victory in the history of the church have been men of convictions. Therefore, get convictions! Get stakes with which to moor your small boat to the sheltering shore. Get a sheet-anchor to secure you in the midst of the swirl of pulsing tides, where no stake would hold. Get lights to guide you in the midst of treacherous marshlands. Get ropes to bind you to your guide as you climb the Alpine summits. Get convictions!

* * *

WE LIVE IN an uncertain state of things, in a world of change and tumult. It is important that we should ground our faith in resolute and undying faiths. If the ordinary man, the average church member, should be asked to name the matters concerning which he has come to full and final conviction, it is likely that he could count them on the fingers of one hand. We do not easily come to convictions, and we do not readily and forcibly declare them. In our spiritual nature we are likely to be placid and easygoing. Who of us is willing to be tough and tremendous? Yet spiritual realities are the greatest of all realities. When Paul accepted them as the secret of his life, the master-passion of his soul, he did not make a condition with the Almighty. He gave himself with utter devotion to the great task that rose before him. He believed! He believed with that assurance of faith that stops the mouths of lions and subdues kingdoms.

* * *

THESE CONVICTIONS may lead us into strange environments. Yet if we have the courage of them and follow where they lead, we shall find divine directions and encompassing

providences as we march forward. Cardinal Newman had the courage of his convictions, and they brought him to the gates of Rome and drove him within the gates. Yet no person who has read the *Apologia* can doubt that he was genuine and steadfast in his purpose. After all, is it not better to be a Romanist, possessing the courage of one's convictions, than to be a Protestant with no convictions at all?

* * *

AS BAPTISTS we abhor formal and man-made creeds. Yet better far a creed and subscription to that creed, than unbelief and nothingness. When a great congregation joins together in saying or singing, "I believe in God the Father Almighty, Maker of Heaven and earth and in Jesus Christ, His Son, our Lord," the words express a sentiment of vital and eternal worth. Even creeds, if born of convictions, may be imperishable.

* * *

IN THE MATTER of courage we must make no mistakes. Much that is labeled courage is either boastful bravado or sheer bigotry. It requires no courage, it may even be a sneaking cowardice, to misrepresent other men's beliefs in order to glorify our own bravery and exalt our own particular opinions. He who thinks most vigorously, and who feels most profoundly, never screams nor harangues nor appeals to the galleries. In intense quietness he possesses his soul. But when he does speak real men listen.

* * *

MANY OF THE RELICS recently unearthed at Tell-Duweir, the Biblical Lachish, Palestine, by J. L. Starkey and his fellow excavators of the Wellcome Archaeological Research Expedition, have been placed on view at the Wellcome Research Institution, London.

* * *

ALTHOUGH MOST of the relics are more or less commented upon when found, the significance of the present exhibition is said to be that they have been thus assembled to give scientific proof of many Old Testament stories, hith-

erto deemed to be legends. There are, for example, the inscribed sherds bearing documents written in Hebrew, apparently in ink, dating from the last years of the Kingdom of Judah. Apart from their contents these documents are particularly interesting from the names mentioned in them. Of these there are a score, and fourteen of them have the termination rendered in the Bible—iah and -yahu in the inscriptions denoting an invocation of Jehovah in the name.

* * *

IN SEVERAL CASES men bearing these names are described as the sons of men with names similarly compounded, but in one case the father of Akhiyahu (Ahiah or Ahijah) "Jehovah is Brother" is El Natan (Elnathan) "El has given." This, it is suggested, is an illustration of the effect in Lachish of the vigorous reforms of King Josiah (in the inscriptions Ya'ush), who put an end to a period of backsliding and restored the worship of Jehovah in such a way that loyal and devout Jews would naturally give their sons names indicative of their religious allegiance and perhaps alter the invocation of El in their own names.

* * *

ANOTHER INTERESTING FACT which is said to be clearly shown from the discoveries in the three superimposed temples found just outside the wall of Lachish is that the Canaanite or Syrian cult which they served was declining and degenerating during the period of their existence. In the earliest of these, which was built before 1400 B. C., the image appears to have been of wood, perhaps ebony, with ivory hands, and to have stood in a shrine with ornaments of ivory and inlaid wood above a portable altar of incense.

* * *

IN THE MIDDLE TEMPLE, which was in existence in 1350 B. C., the ornaments were of bone, the altar of incense had become fixed, and the floor of the shrine was of plaster. In the last, the smaller temple, which was destroyed in 1260 B. C., the former altar and shrine were covered with plastered mud and the ornaments are of clay. Yet the continuity

of the shrinking cult seems to have been maintained, as the shrines were one on top of the other. In all of them it appears that the altar of incense was in front of the shrine of the cult-image with a furnace for charcoal close to it, while long, solid stone or clay tables, like seats, were arranged on either hand, those for the meat offerings in flat platters to the east, those for the drink offerings in open bowls to the west.

* * *

THE CHARACTER of the pottery discovered shows a somewhat similar decline, not in a cult, but in the local standard of workmanship. The very fine pottery of the period of about 3000 B. C., which was coeval alike with the remarkable daggers of pure copper, hammered into a surprising hardness and beautifully preserved, and with the flint hoes and carefully serrated flint reaping knives, was superseded by poorer models of the same types of clay vessels by the time that short copper-throwing darts had come into use between 2800 and 2500 B. C., and the old designs had almost become lost by a still later period, when the curious double grip-holds on the vessels for containing drink had dwindled away into rudimentary ornaments. The nature of these earlier vessels suggests that the beverage stored in them was not wine, but possibly a rather thick beer or some such liquor, that left a heavy sediment which required to be jerked or shaken out after the liquid had been poured away.

* * *

IN ONE OF THE TOMBS of the Solomonic period, dated as such by the fact that it was partly affected by the quarrying, carried out when stone was required for the fortifications made by King Rehoboam, a metal trident with very long prongs was found, with seals and a bone thirty-day calendar-tablet. It is suggested that the tomb is that of a Jewish priest and that the trident is the "fleshhook of three teeth" which priests are mentioned as using in the sacrifices at Shiloh in 1 Samuel 2: 13 and 14, "while the flesh was seething."

A DIVINITY DEGREE does not of necessity designate the professional theologian. For example, many lay folks have received the degree of Doctor of Divinity in recognition of Biblical scholarship and theological culture, women as well as men, including the following:

Ezra Abbot (of Harvard), Prof. F. C. Burkitt (of Cambridge), Mrs. M. D. Gibson (Syriac scholar), T. Reaveley Glover (public orator, Cambridge), S. D. Gordon, (Author of "Quiet Talks" books), President W. Rainey Harper (Chicago University), James Kelley (World's Sunday School Association), John Kitto (theological writer), Mrs. A. S. Lewis (Syriac scholar), Ex-Dean Shailer Mathews (Chicago), Prof. John Massie, M.P. (Mansfield Coll.), Prof. A. S. Peake (Manchester), Prof. W. Lyon Phelps (Yale), Miss A. Maude Royden (preacher and writer), Lord Sands (Ecclesiastical lawyer), R. E. Speer (authority on missions), James W. Thirtle (Editor of *The Christian*), R. P. Wilder (Young Men's organizer), and Claude A. G. Montefiore (Jewish scholar). The scholars named in the list possessed for the most part other distinctions, in Arts and Letters; and signal service for the cause of Religion and Theology afforded the occasion for their being invested with the degree of D.D., although avowedly laymen, engaged in literary work and the life of the world.

* * *

THE SPIRIT OF THE AGE is too often in control of the Church, while the *Spirit of the Ages* awaits a deferred recognition. The horizon that once opened into the vast expanses of eternity has lowered until it rests on the crest of the hills of time. The passing generation has become earthbound. The children suffer from spiritual myopia, youth falls victim to moral turpitude, while maturity settles into sordidness that breeds a rankling pessimism. There is none to lift the veil that has fallen across the faculties of men's minds, closing them in by the gray shadows, the obscure, to the path of truth. There is no voice to speak the great words that sound with thundrous power against the receiving areas of man's intelligence.

VERILY, THE GREAT CONCEPTS that once throbbed with eternal life have largely passed out of use. Those great words that come thundering into the enclosed precincts of the soul, causing dreadful alarm, no longer find themselves in ready use. The words iniquity and transgression, sin and salvation, heaven and hell, crime and punishment, judgment and retribution, justice and mercy, repentance and forgiveness, confession and conversion, righteousness and redemption, eternal reward and punishment, atonement and adoption, assurance and the witness of the Spirit, the eternal Fatherhood of God and the Saviourhood of Jesus Christ, justification and sanctification, these all convey to the mind great columnar truths of the teaching of the Christian religion. They are all in reality the supports of the Kingdom of God as preached by Jesus Christ.

* * *

THEY ARE mighty words. They have power to expand the capacity of the mind and to release emotional power from the depths of the human spirit. They have elemental creative power. They make way for the return of God, the Creator, in the morning hours, to the field of His productive labor. These words are spoken by the spirit of the ages. The spirit of the age fumbles them, distrusts them, repudiates them. When the Church becomes an institution, bound by the bonds of time and occupied by the obligations of a servant, then these living words are rejected and cease to appear in the process of circulation.

* * *

WHAT ARE THE great words on the lips of the Church today? What is the Spirit saying unto the churches? Nay, what the world is saying unto the churches is vastly more important. The great words, the mighty words, the words that are like honey in the honeycomb to the lips of the church leaders, what are they? Shall we record them? Stewardship, education, service, endowments, administrations, episcopacy, organization, collections, money, finances, every-member canvass, deficits, pro-rate, standardization, world

church, slumps, let-downs, check-ups, auditing, strategy, opportunity, returns, material equipment, institutions, foundations, bureaus, programs handed down, overhead, roll-call, stocks, bonds, offices, swivel chairs, Fords and gasoline, automobiles and upkeep, salaries and dividends, new churches and remodeling, new parsonages and Sunday School units, races, language, world empire, rehabilitation, reconstruction, and finally the socializing of religion.

* * *

WHAT IF OUR bishops and ministers could be released to sound forth across the Church, and for that matter, the world, the great words of the kingdom of heaven! Salvation, oh, the joyful sound! Redemption by the blood of Christ! Justification by faith in Christ! Regeneration through the work of the Holy Spirit! Sanctification! The everlasting atonement!

* * *

OH, CHURCH of the Living God, cast off thy mantle of the age and cry out for an infilling of the spirit of the ages!

Effective Theological Education

By Dr. Donald R. Gorham

PRESENT-day theological education is ineffective. This statement is not a mere sweeping assertion of a disgruntled critic. It is, rather, the conclusion forced upon an active participant in this form of education who earnestly desires to contribute his full portion to the task of making it more adequate in fulfilling its high purposes and responsibilities in this day of dire need.

Many indications of the truth of this assertion could be given, for instance: The uncertain and apologetic note amongst theologians; the prevalent tendency of constantly revising the curriculum; the organization of many new seminaries in recent years; the growth and increase in the number of "Bible Schools"; and the growing tendency of prospective theological students to "shop around" in the selection of their place of preparation for the gospel ministry.

Another condition which is an evidence of a serious weakness in theological education is the general impotence manifest throughout the far reaches of Protestantism. Churches are being closed, membership and giving are falling off, pastors and people are discouraged. Most important of all, the church is not taken very seriously by society as a whole.

At first thought, it may not seem apparent why the general low tone of our churches and church life is an evidence of ineffectual theological education. This claim calls for further attention. It has been generally recognized that in public education the connection between the institution and society is both direct and immediate. In the totalitarian states the education of the children and youth is completely dominated by the state. Even in our own democracy it has long been recognized that in the final analysis the school exists for the express purpose of training the children and youth in skill and knowledge, and in ideals and desires, so

that they will be both able and impelled to perpetuate our democratic life and institutions.

In the Roman Catholic Church there has been for centuries a recognition of this relationship which has resulted in a complete domination of theological education by the institution as such. In the free churches, however, there has been no such close connection or recognition of its importance. This is particularly true of Baptists, for in our denomination there is little or no connection between the denomination as such and its theological institutions. Recognizing at once the merits of this system, and its distinctly Baptist quality, we must nevertheless see its weakness. We may have on the one hand, institutions which are bent on completely revolutionizing the denomination, either theologically or organizationally and on the other hand those which are so reactionary as to rest on tradition, both with regard to method and content, to the extent that they become utterly detached from the real life and problems of the churches. On either extreme, a theological school may, in our denomination, actually be found to be out of harmony with the denomination as a whole, or even working at cross purposes with it.

It seems to me that a foundational step in the making effective of theological education is this common-sense recognition that theological seminaries exist for the purpose of training leadership for the Christian Church. If, then, the Church is found to be weak, confused, ineffective, discouraged and lacking in spiritual vision, it is upon our theological institutions more largely than any other source that the blame must be placed.

It is not the purpose of this discussion to spend overmuch time in the decrying of world or church conditions and seeking to isolate the causes of these commonly recognized misfortunes. It is, rather, our purpose to propose constructive and definite suggestions as to how theological training can be improved. Needless to say, in so doing the speaker has most earnestly hoped that these suggestions might be of some practical benefit to our own institution.

EFFECTIVE THEOLOGICAL EDUCATION

Salient Needs of Theological Education

Theological education is particularly weak in three great areas, viz: The development of the spiritual life of the students, the presentation of the Bible courses, and the cultivation of scholarly attitudes. In general the education of a theological student tends to become a matter of amassing the required number of subject credits for a diploma rather than the development of an efficient and consecrated minister of the Gospel. Seminaries might well consider as criteria for graduation, the degree to which students had manifested progress in achieving three significant goals, viz:

(1) A vital and mature spiritual life;
(2) A mastery of Biblical content and a working basis for Biblical interpretation;
(3) An intellectual maturity, involving initiative, judgment, and creative thought.

For the minister of the Gospel, deep spirituality is foundational. Any other deficiency is far less important than this.

Without a deep spiritual experience which overflows in the "fruits of the spirit" all of his activities and preachments become "as sounding brass or a tinkling cymbal." This fact is so generally recognized that it seems astonishing that theological seminaries have so generally ignored its importance. It has evidently been assumed that the mere presence in a theological institution, the careful study of the Holy Scriptures and of kindred theological disciplines is in itself a guarantee of spirituality. Such is not the case. In fact, there is a danger, as every theological professor well knows, that the constant dealing with sacred matters may lessen their vitality and reality in personal experience. Spirituality cannot be attained by studying about it; it can be achieved only by years of diligent effort and ever-enlarging experience.

There is much confused thinking concerning the nature of true spirituality. To think that spirituality is to be meas-

ured by piousness or sanctimoniousness is to contradict the teaching of Jesus. It is man—not God—that looketh upon the outward appearance. Again and again Jesus denounced those who placed their trust in an outward show of piety. But to the pure in heart was promised a vision of God.

> "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.
> "But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God.
> "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.
> "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to use of God.
> "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.
> "Who hath known the mind of the Lord, that he may instruct Him? But we have the mind of Christ.
> "Let this mind be in you which was also in Christ Jesus."

Here is the basis for true spirituality. It is Christ-mindedness. We must think Christ's thoughts after Him. We must love as He loved; live as He lived. By no other standard dare we measure our spiritual development. And our goal is none other than that of becoming "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The Spiritual Development

This concept of the spiritual life is so readily accepted that it is singular that little or no provision has been made in theological institutions for the development and guidance into this type of mature spiritual life. A number of suggestions might be made for such provision.

In the *first* place, the curriculum and activities should be so planned as to be conducive to spiritual development, both individual and corporate. In doing this, it should be clearly recognized that since this purpose is a major one, it warrants ample time in the curriculum, either in formal class work or in extra-classroom activities and practices. A student day into which is crowded from ten to fifteen hours

of classes and study periods is not conducive to the development of a calm, balanced, mature spiritual experience. Classes, meals and study should be so arranged that there is ample time for private devotions, corporate worship, and, more important than either, for frequent periods of quiet meditation. One of the main obstacles to spirituality is a mad rushing from morning 'til night, from classroom to meals, to study, to committees, and even to prayer meetings and chapel services,—as though somehow the mere accumulation of hours of activity had an educational or spiritual efficacy.

Secondly, provision should be made for the most careful guidance of students in their personal spiritual development. Much thought and care are needed here. The library should provide the finest collection of devotional reading which can possibly be assembled. Certain rooms should be set aside for prayer and meditation, and these amply supplied with devotional reading. Perhaps most important of all, some means should be provided whereby students can have personal counselling in spiritual affairs in a less formal and more thoroughgoing fashion than a mere few minutes interview with an arbitrarily assigned faculty adviser. Frequent informal meetings should be planned in which small groups of students might meet with leaders who have been especially successful in achieving a victorious Christian life, for fellowship together and personal guidance.

Thirdly, the corporate worship of a theological seminary should be a public worship service of preëminent excellence. This should be the one place above all others where students and faculty come before God on a common level in worship and are melted and molded through the days and years into a holy fellowship which nothing can destroy. To achieve any such ideal presupposes that these services be of the highest possible form of worship experience. They should be utterly divorced from announcements, from speech making, from "preaching" or "scolding" of students by faculty and from reports or special lectures. The music should be the highest and noblest that the Christian Church

has been able to create through the ages. The musical portions of the service would be still further enhanced by the use of a robed choir. Only those individuals participating in the service should sit on the platform. The worshippers, both faculty and students, would then come together in a common fellowship of worship. Perhaps one day each week should be set aside for a general assembly, in which announcements, reports, information, and all sorts of such necessary things could be disposed of without being thrust into the service of worship.

Lastly, the spiritual emphasis should be evident in the life of the school. Obviously, the things which have just been stressed are only the means toward the high end of realistic Christian living. It is axiomatic to say that there is surely no place on earth where Christian living in its most joyous and perfected form should be more easily achieved and everywhere manifest than in a theological seminary. Here should be found humility in its purest form—"love, joy, peace, long-suffering, gentleness, and goodness." Here should be found always the willingness to forgive. We cannot vision here "hatred, variance, wrath, strife—envyings" but will expect rather that here we should "bear one another's burdens," and "go the second mile" in our efforts to help or forgive a brother, and that even in a fault our brethren may expect our prayers and not our condemnations.

The theological seminary, then, should be a school of spiritual living. Through a long period of disciplined and controlled spiritual living, the personalities of both students and faculty will come to radiate the outward manifestations of a Spirit-filled life.

The Biblical Teaching

Dr. Jesse Bader, Director of Evangelism of the Federal Council of Churches, reports that his visits to over thirty state colleges and univerities in connection with the University missions, revealed an "appalling ignorance of the Bible." Dr. Walter E. Woodbury, Director of Evangelism

for the Northern Baptist Convention, reports a similar widespread ignorance of the Scriptures as generally characteristic of our Baptist people. He told me recently that many of the leading churches are now insisting, when choosing a new pastor, upon men who "know and believe in the Bible."

The seminary can no longer assume that its entering students have secured, either in their churches or in college, a working knowledge of the contents of the Bible as a basis for graduate theological study. Some students, recognizing their own deficiency in this respect, have voluntarily taken one or two years in a Bible School—without thought of credit—before entering seminary.

These considerations all point to a need for strengthening the Biblical teaching in theological schools to the point where it would insure a mastery of Biblical content and the acquiring of a working basis for Biblical interpretation.

A thorough mastery of the actual contents of the Bible—aside from any attempt to interpret—should be the foundation stone of any curriculum in theology. This essential should have first claim on the hours of the curriculum, both as to quantity and arrangement. It is poor pedagogy and indeed uncommonly poor sense, to permit students to take a course in the interpretation of a certain book or passage of the Bible without first knowing the contents of the passage and its general relationship to the remainder of the Scriptures. Yet this is the common practice.

Only second in importance to a mastery of Biblical content is the development of a working basis for Biblical interpretation. Some institutions give their students a rigid professorial or institutional system of interpretation. This may do very well in the sheltered atmosphere of the classroom, where even the students are not encouraged to raise questions. But in the stress of active Christian service, where all dogma must be hammered out on the anvil of doubt, indifference, and downright unbelief and tested by its practical effectiveness, it serves as a weak foundation for a fruitful and permanent ministry.

On the other hand, a working basis which consists of a knowledge of broad general principles of interpretation, plus a mastery of the tools of study—the Biblical languages —plus a generous amount of actual experience in careful exegesis of various types of passages, is imperatively needed. It will serve as a well of spiritual water, springing up in an ever-enlarging flow of unsearchable riches which are able to meet the needs both of individuals and communities in this troubled and doubting age.

A hindrance to both mastery of content and effective interpretation of the Scriptures is the practice of combining language study and interpretation. A course in "New Testament Greek" is apt to be neither much New Testament nor much Greek. When added to this practice is that companion evil of permitting those without knowledge of Greek to "sit in and get what they can," it is almost certain that the class hour will degenerate into a mere note-taking of helpful sermon thoughts thrown out by the professor.

To secure a mastery of Biblical content and some facility in its interpretation, the following arrangement of Biblical courses is demanded:

(1) A mastery of Greek and Hebrew as tool subjects;
(2) At least 10 semester hours of Bible content;
(3) At least 12 semester hours of Biblical interpretation;
(4) At least 12 semester hours of exegesis in Greek and Hebrew.

It is entirely possible that the achievement of such a program of Biblical study as this would call for a considerable revision of the curriculum in most theological institutions.

Training the Intellect

Public education has for the last quarter of a century been sensitive to the need of a broad intellectual training as contrasted with the mere acquisition of knowledge. Such objectives as the following are commonly held by educators as worthy and high educational aims:

Training of pupils to think for themselves;
The cultivation of creative imagination;
The development of initiative and resourcefulness.

In an endeavor to achieve these ends, the emphasis in teaching method has shifted from the *deductive* to the *inductive* approach. More specifically, those teaching methods have evolved which call for more informal class conduct, a larger share of student participation in planning the class procedure and a greater stress on individual research by the students. The lecture and the textbook-recitation methods are gradually giving way to free class discussions, problem-projects, seminars, and individual student research.

It is doubtful whether *theological* education has sufficiently considered this current trend in educational procedure. This fact is the more important since, in constantly increasing numbers, the seminaries are now receiving students who have been trained through the high schools and colleges in this new approach.

This is no new demand upon theological training. As early as the twelfth century, Abelard reports in his *Introduction to Theology* that his pupils came to him, beseeching him to give them philosophical arguments calculated to satisfy the reason; and to instruct them not simply to repeat what he told them but to understand it, "since nothing can be sincerely believed unless it is understood, and it is ridiculous to teach that which neither he professes, nor those whom he teaches can understand." This statement sounds so modern as to have been taken from the correspondence of a present-day professor.

Yet never has it been more important for the Christian minister to "give a reason for" his faith. Never has there been a greater need for profound scholarship and constructive leadership in the Christian Church. On the whole, preaching is superficial, if not half-hearted or apologetic. Oratory is considered a substitute for profound intellectual analysis. On the one hand, congregations are urged not to make any plans for tomorrow or have any concern for the evils of our day, in the light of the imminent return of the Lord. On the other hand, people are asked to busy themselves with petty plans of local social betterment with the hope that these schemes will bring about the consummation

of the Kingdom of God. Almost unheard is the vigorous prophetic message which dares to interpret God's will for this generation, or to bring the sins of individuals and society face to face with the liberating Gospel of Jesus Christ. To what other source can the Church turn than the theological seminary for the creation of these sorely needed scholars and leaders?

Compartmentalization

One prominent reason for the dearth of genuine scholarship is the compartmentalization of knowledge. The study of the Bible is broken up into the Old Testament, the New Testament, studies in English, studies in Greek or Hebrew, Biblical theology, and courses for homiletical purposes alone. Usually small portions are studied in each course. Since these various courses are taught by different professors, with varying points of view, the total impact of his Biblical study upon the student is apt to result only in confusion and frustration.

The courses in Theology, Philosophy, Church History, Apologetics, and Ethics are usually entirely separated. Instead of these courses resulting in producing a mature mind which understands the historical development of Christian thought and its relation to the problems and systems of thought of our day, the student tends to think of them merely as more required courses which must be passed in order to receive a diploma.

This condition obtains even in the practical realm. Courses in Music, Worship, Evangelism, Christian Education and Homiletics are so completely separated as to give the student unrelated plans and programs of procedure rather than a basic understanding of church problems, and a thorough understanding of his job as executive and administrator.

Another condition which mitigates again the cultivation of a scholarly attitude is the cramming of a multitude of courses and activities into the student's roster. Frequently four-hour courses are divided in halves given each semes-

ter. This means that a student may be taking *six* to *eight* different courses at one time, in addition to unrelated and not-very-well supervised practical work assignments. Such a program can scarcely be expected to lead to anything else than an unhealthy spirit of constant rushing, and a purely superficial study and accomplishment by the students. This is all a part of the mass-production form of our educational system in general. We are more concerned with quantity and administrative efficiency than with the effect of the entire impact of our courses and activities upon the developing personality of the student.

If we are to develop scholars and genuine leaders for the Christian Church, several changes must be made in theological education.

In the *first place,* fewer hours per week and fewer courses per semester should be required. It might be expected that a student could master three or four separate fields during a given semester, under favorable conditions of study. That he should become proficient in six or eight studies in an atmosphere of constant rush and pressure is incomprehensible.

In the *second place,* the studies in the curriculum must be better integrated, both in their content and in their presentation. A diligent search must be made to seek out overlappings of material. Related studies must be related: by contiguity of place in the curriculum, by group planning on the part of the professors involved, or by actual union of the subjects.

Provision must be made for conferences by students, either individually or in small groups, upon points which cannot be assimilated during the regular classroom procedure.

Possibly the most fruitful of all changes designed to integrate the knowledge of the students would be the creation of seminars or forum groups in which four or five different professors participate. This would make possible both a correlated presentation of various aspects of the same subject by different professors from week to week and the

actual grappling with a problem by several professors with students free to question and contribute to the discussions. Needless to say, the extensive use of such a procedure would have a profound effect upon curriculum, equipment, and possibly even the fundamental approach to education.

In the *third place,* an atmosphere of academic pursuit and reflective study should be produced. Library facilities and study rooms should be given equal consideration with classrooms in planning the use of building facilities.

I may say right here that my personal joy and satisfaction in the new and more adequate quarters of our own Seminary comes not from the greater beauty or comfort of facilities both for students and faculty, but rather from the opportunity for developing the type of atmosphere, and making serious attempts at the type of instruction which I have just outlined.

Haste has no place in a theological seminary. All thought of education as an amassing of credits towards a diploma should be abolished. Even if the system of credits is retained, it should be recognized for what it is: merely a mechanical record system. No system of mere academic credits can ever determine the degree to which a student has progressed in his preparation for the Gospel ministry.

Student Responsibility

Finally, it must be made quite clear that no matter how much is done by the faculty and administration in the way of bettering the educational opportunities of students, in the final analysis, the major responsibility falls squarely upon the students themselves. It is not always remembered that no education whatever takes place in a classroom unless something happens in a student mind. A statement given out by a professor is entirely fruitless until it is grasped in the form of an increased understanding, an honest doubt, a deepening of conviction, a rejection or disagreement or some other form of mental reaction. Mere memorization of the words is not education.

Improved instructional facilities are unimportant with-

out increased student endeavor. Further than this, a failure on the part of students to respond to advanced ideals of teaching is the most discouraging experience in the life of a professor. True compensation for teaching can never be measured in terms of salary—it is found in the awakening of vital intellectual interests in the minds of students.

I shall never forget my surprise, when I was a student at Colgate University, at the failure of students to respond to a challenge for an advanced form of intellectual endeavor. As an experiment, 400 juniors and seniors were offered the opportunity of applying for a new type of course in which there would be no forced assignments, no limits on semester hours of credit and complete informality in the class. Even the field of study was to be determined by the group itself. Only *six* students applied. This is not an unusual case. It has been my experience that few—very few—students respond to an advanced program of instruction. Even in such an elementary matter as the choice of a theme for a term paper, the average student prefers to have a topic assigned, rather than to bestir his intellectual processes to the extent of discovering his own subject.

These then are the requirements for a more effective theological education: the cultivation, as a foundation for education, of a vital and mature spiritual life; the presentation of the curricular subjects in such a correlated manner as to supply a sufficient basis for the duties of the ministry and a broad basis for life-long study; the cultivation of such attitudes and habits of industry and scholarship as will be conducive to the development of that scholarship and constructive leadership so badly needed in the Christian Church; and the willing acceptance of their full share of the educational responsibility by the students themselves.

The Pastoral Teaching of First Corinthians

By Prof. M. E. Ritzman, D.D.

PAUL was a great preacher, a great teacher, a great pastor, and a great missionary. Like his Master who summoned him to Christian service on the Damascus road, Paul "loved the church and gave himself for it." He longed for the souls of men, and when he found them, he tended them like a shepherd.

"The two Epistles to the Corinthians are the most pastoral of the Epistles. For details of pastoral work and organization, we go to the letters to Timothy and Titus. But for the deep-seated principles, for the essential relations between pastor and people, these Epistles are our primary sources. The questions touched upon in 1 Corinthians furnish a fair sample of the difficulties of church government; and as each is taken up in turn some deep lying principle springs naturally to the Apostle's lips and is brought to bear with all its power upon the matter in mind. The letter is unique as an object lesson in the bishopric of souls."

Strange though it may seem, this treasure of pastoral teaching might never have come down to us had it not been for the trouble in the Corinthian church which well-nigh broke the Apostle's heart. Out of great stress and storm the Apostle bares his shepherd heart, and so many and so varied are the problems he had to face, that a study of it will be found very fruitful for the modern pastor, helping him to understand his problems and to meet them in the proper spirit. Written as this letter was, to correct evils in a church membership much of which was newly converted from paganism, and still influenced by its surrounding environment, we get here our finest conception of the essential relations between pastor and people that we have anywhere in the New Testament.

Paul uses various titles to describe his position and his

work, each of them suggesting a wide opportunity for the exercise of personal choice and therefore of personal responsibility. In each, the idea of the mechanical is excluded. In each there is a strong necessity for the consecration of the whole man—intellect, judgment, conscience, will,—to the service of Christ.

Paul was an Apostle. In the technical sense we can not be Apostles. But when we get below the technical and official meaning of the term, then must we all be Apostles. Dr. Hort has shown that our Lord set aside the Apostles for two purposes, first, personal nearness to himself, "that they might be with him"; second, with a view to sending them forth. Briefly, then, the idea of the term "Apostle" is that of one near to Christ, yet commissioned by him to go forth to represent Christ to the world. In this sense, every true minister of the gospel is an Apostle of Christ.

Paul is a masterbuilder (3:10). The word so translated is our word "architect." Plato said, "The architect does not work himself, but is the ruler of workmen." Paul worked himself, but he did not do all the work. Some churches expect the pastor to do all the labor in the church from sextonship to preaching the sermons and raising his own salary. The pastor who does all the work in the church does the church a great injury. The wise masterbuilder finds work for every member to do. He is the leader of the force, the man of vision with plans for the future, who looks at the work as a whole and puts it through.

The true pastor uses only the best material in the building of the super-structure. The pastor who uses "wood, hay, stubble," the vapid, insipid, and trivial doctrines and teachings and fads of his day, instead of the eternal verities of the gospel—the gold, silver, and precious stones, will one day find that nothing is left to him except the foundation on which he has been standing. Oh, the tragedy of failure in the life of that minister who one day will find that all his work has been for naught, because in all the years of his ministry he had been building with perishable or worthless materials.

Paul thinks of himself as a steward of the mysteries of God, of whom it is required that he be found faithful (4:1). This term expresses more clearly than any other word the responsibility under which the minister is placed. To each of us a stewardship has been committed. With Paul we can say, "I have a stewardship intrusted to me" (9:17). Now surely it is required in stewards, not that they should realize all the dreams that suggest themselves to their imaginations, but that they should be found faithful to him that appointed them. The steward must give a full account to his Master. The time will come when the books will be balanced and our profits—or losses—be made known. Every genuine preacher receives his commission—not from man but from God and it is God alone who can take it away. Woe to that man who ceases to preach when God has appointed him as one of his stewards.

To Paul, the Christian ministry is a divine institution. No man has any business in the minstry unless he is as definitely called of God as was Moses, Isaiah, Jeremiah, Paul (1:1) and the other Apostles. If a man is in the ministry only because he can find nothing else to do, better for him to quit at once than to endanger his soul. Paul was called from his birth (Gal. 1:5); at his conversion (Acts 9:15); and then specifically to his work through the church at Antioch (Acts 13:2). Never would he have ventured to go forth as preacher or Apostle unless called by God.

Being called by God to the office of the ministry, Paul warns against a mere human estimate of the pastoral office. Men and churches too often expect too many things from their pastor. In many churches today a man has to be a superman to be able to respond to half the demands made upon him. It is not men or a church or a denomination that calls a man into the ministry. It is God. Therefore the ministry must be measured by God's standards rather than by men's.

Being called of God, the minister is a fellow-worker with God (3:6-9). In our modern churches, God's minister is called upon to perform many, and sometimes difficult tasks,

each of which may be useful but many of which may not be in God's will at all. All such work is in vain. Whatever he does as fellow-worker with God, compared with God's share in the work, his, however necessary, is infinitesimal.

Since this is God's work and men are called into the ministry according to his will, God also is the cause of all spiritual results. God is the power, his ministers are but agents. God is the Master, they are but instruments. He is Lord, they are servants. Humanity in its pride, including some ministerial pride, objects to this doctrine. But it is gospel truth. There is a place for human endeavor. Planting and watering the vineyard are no small jobs. Joseph Parker used to say, "Preaching is self-murder; it is shedding of blood." The planting and the watering has to be done—and by human hands. But neither the planter nor the waterer are sufficient in themselves. God must give the increase. Without God, the minister can do nothing. With God, he can do everything. Equipped by God and blessed by God, he can fill the place assigned to him by God and gain God's seal of approval.

The Corinthian church was a shining evidence of Paul's commission (9:2). Converts are the best evidence of a pastor's call today. The pastor who year after year has no converts, would better shut himself up in his secret chamber with his God and find out whether God called him in the first place. The minister whose church goes back spiritually year after year would better make sure that he is where God wants him to be. A growing church is God's seal of approval upon a minister's work.

Other characteristics of Paul the preacher and pastor reveal themselves as we study this Epistle. One thing that impresses us is Paul's earnestness for the kingdom of God. He has an immense concern for the Church of the living God, whether in Corinth or somewhere else. So great is his zeal that he is ready to endure hunger, thirst, nakedness, buffeting, homelessness, hardship, revilings, persecutions, defamation, to become as the off-scouring of the world (4:11-13) that he might by all means save some (9:22). He

rejoiced in every opportunity to preach the gospel even though there were many adversaries (16:9).

Back of this earnestness and zeal was his love for God and the passion in the heart of Paul to glorify the Son. Nothing else mattered, only so that Christ should be magnified in his body, whether by life or by death.

Would that this were our single aim! It would greatly simplify our lives. So often we are likely to undertake the accomplishment of purposes which, though good in themselves, fail of the best. If we but sought the good pleasure and the glory of our Master, we should discover that we succeed amid apparent failure, and are more than conquerors when fleeing for our lives.

Being thus minded, Paul did not seek his own profit. To make the ministry of Christ an occasion for self-profit or self-advancement is at once to make it unchristlike. Rigorously did Paul follow the principle of self-sacrifice, or self-abnegation. Many things that he might have done he carefully avoided lest his influence for Christ be impaired. As far as his own conscience was concerned, he might have eaten meat sacrificed to an idol. But if meat should make his brother to stumble, he will eat no flesh for evermore (8:13).

This is a path in which we may follow the steps of this great servant of Jesus. There are many things which may not be unlawful in themselves, but which we must shun that the ministry be not blamed, nor souls be caused to stumble. In regard to matters that lie in the great twilight borderland, between what is clearly defined as right and clearly defined as wrong, we must always consider the influence our actions may have upon those who look upon us as a spiritual guide.

In the matter of congregational discipline Paul may seem to us to be unduly severe, perhaps because we fail to remember that this Epistle was not the first disciplinary measure; he had previously written to them (5:9), and had sent Timothy to them (16:10), without effect. Paul had no place for sin and irregularity in his own life, nor did he com-

promise with sin and irregularity in the church. Divisions must be put away (1:10); the man guilty of gross sin must be excommunicated (5:7); litigation before pagan courts must cease (6:1f); marriage customs must be faithfully observed (VII); they must flee idolatry (10:14); and the Lord's Supper must be properly observed (11:17-34). If this Epistle has the same kind of reception as the first, he will come himself (16:5), and set things in order (11:34). Whether he will come with a rod or in love and the spirit of gentleness, depends altogether on them (4:21).

Just here the modern pastor is too often weak. He is afraid to take sin among his members to task. Too often he is willing to soft-pedal or to compromise. Whatever the reason for such a complacent attitude toward sin in the church, whether because we are afraid we shall lose the support of a heavy contributor, whether we feel that the sentiment of the community, aye, of the church itself, is too strongly against us, or whether because the lamp that is within us does not shine as brightly as it should, the result is the same—the name of Christ is brought into contempt and the church of Jesus Christ loses its power and its birthright until it has no more influence for good in a community than any one of a dozen secular organizations. Never could Paul compromise and trifle with sin in the church like that.

One problem that often confronts the pastor of to-day is that of divisions in the church. Corinth had them. In their case it was a matter of ministerial preferences. Some liked Paul better, some Peter, some Apollos. Paul's warning is especially applicable to churches that have the itinerant system, for sometimes a man so builds up his work around himself that when he moves the work goes to pieces.

How did Paul deal with such a problem? Certainly he did not compliment the preachers. The preacher is nothing. The preacher was not crucified for them. The ministers who sow the seed and those who water, can take no credit at all upon themselves for the success of their labors, for they are only instruments in God's hands. It is God, and

God alone, who gives the increase. All the work of the church must be built upon the one foundation, Jesus Christ, and not upon the personality of the preacher. If built upon any other foundation, the fire of that day will bring it to naught.

There is no question as to what Paul preached. He preached Jesus Christ and him crucified (2:2). The main points of emphasis were the death, burial, and resurrection of Christ (15:3, 4). "Christ sent me," he says, "to preach the gospel" (1:17). When Paul left Athens, where he had met with but little success, his mind seems to have been exercised as to how best to present the gospel to the great pagan city he was approaching. He had tried to meet the Athenians on their own ground by showing his familiarity with their writers. But he seemed to think that at Corinth another method might succeed better and so he determined to know nothing among them save Jesus Christ and him crucified. It was, he says, with much fear and trembling that he adopted this course (2:3). He knew so well the foolishness of the cross. He saw so clearly what a field for mockery was presented to the Greek mind by the preaching of salvation through a crucified person. He was very conscious of the poor appearance he made as a speaker among those fluent Greeks, whose ears were as cultivated as a musician's.

Yet he made up his mind that he would trust his success to the simple statement of facts. He would preach Christ. He would tell them who Jesus had been and what he had done. He would preach naught but the cross of Christ. And he was so successful in that profligate city that he was obliged to stay eighteen months.

In this day of uncertainty and lessening of faith, ministers of the gospel might well take some lessons from the mighty Apostle to the Gentiles. The Church has been given a lot of milk—much of it skimmed at that—with the natural result that the Church is filled with milksops. It is time that the ministry realized that the message that breaks men's hearts and brings them to repentance and faith and a godly

life, is the old, old story of Calvary. A preacher who builds upon any other foundation thereby gives up his claim to be a Christian preacher. Such a man may be useful for some purposes, but as a builder of the Christian temple he is a sad failure and better for him and for the Church if he were honest enough to seek his livelihood somewhere else.

We know Paul's method of preaching. He deliberately chose to be plain in speech (1:17), eschewing philosophy (2:2), and basing his message on a few simple, well-authenticated (15:6) facts (2:2). Paul was not a rhetorician, nor was he in the pulpit to tickle men's ears with smooth-flowing oratory and words of wisdom. He chose the great themes of the incarnation (1:9), the crucifixion (2:2), the atonement (15:3), the resurrection (15:4), and the future glory. It might be that if the modern preacher chose these great themes a little oftener, his pews might not be quite so empty.

It is not necessary to say, is it, that Paul lived what he preached. One of the Roman sages who turned up at Corinth during Paul's lifetime was Demetrius of Sunium. "He is not a teacher of the truth," said his friend Seneca proudly, "but a witness to the truth." Paul was a teacher of the truth. He was also a witness to the truth. He taught men to live good lives. He himself first lived the kind of life he wanted others to live. He preached that the gospel was the power of God. He showed that he had availed himself of that power of God. Paul waged a relentless battle against impurity in the church. He himself was a clean man and loathed uncleanness. He did not condemn men because they had to wage terrific battles against moral evil. Daily he waged such battles in his own soul, buffeting his body and bringing it into subjection, lest in the testing fires of Messiah's advent, he be found of inferior moral metal and be cast aside as worthless.

It is a rare man who dare say to his congregation, "Imitate me." Paul said it. He said it boldly and repeatedly. "I gave you an example," he told the elders of Ephesus

(Acts 20:35). "Be ye imitators of me," he wrote to the Corinthians (4:16), and again he dared to say to the same church, "Be ye imitators of me, even as I also am of Christ" (11:1). Paul would have loathed himself if he had preached one thing and lived another. Only as the preacher is himself an example of the Christian life, does he have power. Preach the great verities of the gospel, as Paul did. Then go out to live as Paul lived, and your life in the ministry of the Lord Jesus Christ will not be in vain.

And what is the sum of all this? "Paul was a man of like passions with us. We may also be men of like passions with him."

Evangelism and Christian Nurture

By Professor Homrighausen

THE late G. H. Betts spoke of the "radical differences" between the evangelistic and the educational points of view. (*The New Program of Religious Education:* Abingdon. pp. 27-32.) He regarded both viewpoints as championed by sincere advocates who equally sought to promote Christianity and the Church. They often worked in entire harmony and friendship, with sincere good will and the spirit of friendship. "Who is right?" he asked. "Shall the Church depend chiefly upon the evangelistic method and center its efforts as it has done in the past, only putting more zeal into its work? Or shall it change its method, stressing first of all the making of Christians by the gradual process of education, and employing the evangelistic method as a supplement in order to salvage that remnant who escape the educational method or fail to respond to it? No more important question than this now confronts the Church."

Betts then proceeded to set up a parallel list of propositions illustrating the fundamental theological and anthropological and methodological tenets held by both schools. He stated that the educational point of view held that the child was by nature originally right with God, and that the evangelistic point of view regarded human life to be originally sinful in tendency, requiring reclamation through conversion. He stated that the aim of the educational method was to lead life through a process of gradual and continuous unfoldment of the native spiritual life so that the child would accept the Christian way of life from the beginning.

The evangelistic view, he stated, held that the aim of the Sunday School was to prepare the child for conversion and the acceptance of Christ, through instruction in the Bible and religion. The educational aim was the child's normal and inevitable acceptance of the Christian way of life, which would be the equivalent of personal commit-

ment, but in no wise should it be called "conversion" in the sense of reclamation from spiritual indifference, hostility and evil. The evangelistic view held that once one was converted the real work of saving grace was completed. The person concerned was Christian, he was "saved." Growth may take place from here on but the great cataclysmic act has been accomplished.

There were other parallels. For instance, in education, religious experience, like other forms of experience, is regarded as a growth which obeys the same laws that govern other forms of human experience. Evangelism, on the other hand, holds that religious experience begins only with right relationship with God. It starts at conversion, with its feeling of emotional stress, sense of guilt, repentance, submission and the acceptance of Christ.

In education, the main task is to keep the original right status of the child towards God intact, and all training will be a conservation of the child so as to prevent any wandering requiring a reclamation. Evangelism impliedly believes in "original sin," or a "depraved" nature, which makes its main educational task that of conversion and reclamation.

Education may grant that it cannot function as perfectly as it would and therefore must still utilize evangelism as a last resort but not as a primary method. Evangelism welcomes education as an aid to its work, but regards it as inferior, and only as a servant.

In education, the chief task of the Church is that of teaching, while in evangelism the chief task of the Church is that of preaching the Word.

One could go on adding other parallels involving the nature of the Gospel, of man, of the Church, of the nature of the Christian man and experience, as held by these two viewpoints, but the purpose of this paper is not a presentation of symbolics, or comparative Christian theology.

We must admit that there are two extremes against which we must guard ourselves in any discussion of Christian education and evangelism. The one is the one to which Betts

has succumbed, namely, that of making evangelism synonymous with revivalism. The other is that of making Christian education synonymous with the mere spiritual development of the natural man according to the principles of so-called "religious," or character, education.

Against an exaggerated revivalism we protest. It is abnormal. It tends to interpret all Christian life in terms of terrific emotional revolution. It regards the Christian life as starting and ending with conversion, and therefore it has the tendency to stress justification to the neglect of sanctification (growth in grace and knowledge). Further, it tends to identify Christian faith with human feelings and experiences, and interprets everyone's Christianity in terms of human feeling. This is dangerously close to Schleiermacher's interpretation of Christianity. Feelings may be God-given, but they are dangerous when abnormally aroused. "Waves of emotion dethrone thought." (Horne.) Its results, too, are not lasting, because they are not sufficiently grounded in thought and objective reality. (The writer has had psychic cases of persons whose whole idea of Christianity was perverted by their conception of Christianity in revivalistic terms.) Revivalism is embarrassed with child-life, for, to be consistent with its conception of the Christian life, it had to regard children as practically lost, or force them as early as possible into and through an adult emotional conversion. Serious, too, was the revivalistic idea that when one lost his spiritual fervor he was losing his Christianity. Such a Christianity, resting as it did upon mere emotionalism, lost sight of the great objective realities of the faith which remain constant in spite of our experiences.

Against a so-called "religious education," we, too, protest. It neglects the necessity of the "new birth." It is too optimistic regarding the original nature of man. It is man-centered. No matter what one's interpretation of human nature may be, there is every reason to believe both from empirical study of man and history, and the study of the Bible, that man is not originally good and is rather inclined

to sin—disobedience toward God and selfishness over against his brethren. And it is a clear fact, that no one is born a Christian through biological inheritance. "Religious" education, too, stresses *human* reactions to the faith and neglects the great objective realities of revelation. Its aim is to produce an "abundant life" in man, that is, a social and individual life of harmony and usefulness. It places great emphasis upon the normal nature of religious experience, and often makes it so normal as to lose its specific Christian character. Besides, it emphasizes methods to the neglect of content. Stressing religious experience in man, it tends to neglect metaphysical truth. Often it emphasizes the intellectual or the ethical side of religion to the neglect of the emotional. It is afraid of emotion, and it is afraid of doctrine. And often, by making religious experience so much like normal human experience, it dissolves the unique nature of the Christian community or Church, and as a result falls into the error of believing that since all human experience is alike, there is no difference between Christian and other education. Putting man at the center, and regarding his spiritual growth as the all important criterion, it neglects conversion and decision. As a consequence, it treats Christian truth as rational truth, in kind, like all other rational or æsthetic truth. It leaves no room for the miracle of the new birth through the Word and the Spirit.

What we need is a clear understanding of the real nature of evangelism and education. It is our contention that all Christian education must be evangelistic, and that all Christian evangelism must be educational.

The values of each must be recognized. The so-called "new education" has given us many things which are of great value. It has made us think of Christianity in terms of life. It has given us some valuable methods whereby we can lead human life into a deeper understanding of the Christian faith. It has made us regard truth as something vital and life-reaching. It has made us see that we do not teach "materials" as such, but we teach something vital. Christianity's faith rests upon a whole series of living divine

activities which God initiated in human history for the redemption of man. Being of such a nature, the materials of education are not static but dynamic. The new education has made the distinction between school and life increasingly thin, and has sought to make education a training in actual life. It has made us have greater regard for the individual with all his differences. It has made us educate not merely for individual welfare but for social responsibility. It has brought back the principle of democracy in education, in which the truth is central and the teacher is the servant. It has made us aware of the fact that interest must be aroused in the pupil or there will be no real learning. And teaching is more than the imparting of facts; it is a guiding of pupils into a real appreciative learning of the subject.

All of these contributions can be used in Christian education, provided they are definitely dominated by the objectives of the Christian Gospel. They must be theologically centered. In a real sense, such Christian education will be evangelistic. It will be warmly solicitous. It will seek to bring the pupil into living relationship with the truth of the faith. For Christian education to be Christian cannot be the cold relation of facts, but warm and dynamic communication of living and redeeming and life-giving truths on the part of teacher and school. This is especially true, since Christian truth is personal, and is not meant to be a display to arouse wonder, but a redemptive activity meant to change every human being. Christian education, so understood, is not unevangelistic. It will be a nurturing evangelism, a Christian nurture or "horticulture." Thus, Christian education in the Christian home will involve the atmosphere, the actions, the prayers and the aspirations of home life. For Christian nurture is a warm, personal and vital impact made upon growing life through the Christian family and Church in all its activities, which impact is Christ-initiated and seeks not merely to inform but to enlist and encourage toward growth into full Christian maturity. While we do not fully agree with Horace Bushnell's the-

ology, we do believe that he was right in his insistence that life which is lived in the Christian family and the Church, already feels the force of God's grace through the parent's and the Christian community's faith long before the child may be conscious of what is happening to it. Who knows when the Christian life begins? Who dares to set limits for the work of the living God? When Christian education is seen in this dynamic light, then the whole work of the Church in all its phases and organizations becomes a nurturing body which is constantly educating and guiding and leading persons into Christ. Christian commitment or conversion will of necessity take place in such an atmosphere, for sooner or later such life will, by being confronted with the Gospel, constantly feel the need of decision—and decisions. And while there will be one conversion, to be sure, which will accompany the genesis of the Christian life, there will be constant conversions in the process of such an evangelistic Christian education.

The "new evangelism" will need to be understood in its best light. We cannot do away with evangelism if we would. The Gospel of God demands that we tell the good news with the idea of enlisting others in its cause. It is an offer which demands acceptance on man's part. It does not come up out of man's life, it comes to man's life. It is a personal call and demands a response. It is a personal message and as such is not directed merely to man's mind, but to his whole being. The word "heart" in the Bible, out of which Jesus said were the issues of life, is much more than the seat of emotional life. It is the core of the essential man. The same is true of the word "mind." The Gospel once "known" through faith has about it an urgency that forces one to share it. No can keep Christ to himself. He must be "debtor" to all. The Christian teacher or the preacher must teach and preach with a holy urgency. He teaches and preaches as one "under orders," as one enlisted, seeking recruits. For, the essence of the Gospel is the passion of God for human redemption. As such, Christian truth is not ordinary factual truth. It is truth dripping with life-

blood, saturated with passionate urgency. It is a life and death affair. It is meant to reach persons who are definitely lost from their true relationship, that is as neighbors to their fellows and as children to their God. No matter what some critics may say, there is something of the desire to *reclaim* men in true Christian education. It must be evangelistic. The new evangelism is in harmony with the latest developments in theology, which place strong emphasis upon the objective nature of Christianity, which is God's self-initiated revelation of himself and not man's discovery of something "religious" in himself and his world. If this theological discovery is correct, and we believe it is in harmony with the evangelical tradition of Christian history and the true content of the Bible, then evangelism as the human obedience to the great command to make disciples of all men is absolutely necessary today. With all our training and educating, there must go the winning note. Men must be won to allegiance to the Christian faith. They do not gradually, through a mere evolution of their spiritual lives, "ooze" into the Kingdom of God. We need more than a training in character. We need to move men to action for Christ and His Church. To be sure, there is danger involved in the method. We must guard against the extremes of the professional revivalist as we guard against the extremes of the professional educator. When education (nurture) and evangelism are Christian these dangers will be slight.

There is no greater dynamic for a pastor in his church work than a vision of his church as an educational and an evangelistic body. Every church ought to be a bundle of activities which are seeking to win and educate persons into the Christian faith. This is the Church's greatest task as the body of Christ. It is the one place where continuous and contemporaneous incarnation of Jesus Christ through His Word and Spirit are taking place. Everything a church does ought to be motivated by Christ. Whether it is worship, or service, or song, or fellowship, or prayer, or giving, or administering the Lord's Supper, or teaching, or

studying, or meeting, or playing, or witnessing, or preaching, or any other activity,—they ought all to be motivated by Christ and witnesses for Him, with the purpose of winning and educating men and women and youth and children into a deeper understanding of the things of God in Christ. The Church is the "school of Christ." It is a group of activities, all of which are aimed to make the things of the Spirit, as found in Jesus Christ more real to human beings. All church work if it would be Christian must be edifying, that is upbuilding. And it should be undergirded by a strong spirit of militant joy which will be contagious and outgoing. That is evangelism.

We need a restudy of the local church and all its activities, so as to simplify, correlate, unify, and integrate them. We need to bring them all under the roof of the Church. And above all, we need to see that nothing has a right to exist in the Church of Christ, or under its auspices, unless in a real sense it is doing the work of Christ, unless it is both educational, upbuilding—and evangelistic, life-reaching. Knowledge without passion and action is sterile. Passion without knowledge and action is wild. Action without knowledge and passion is aimless. We need knowledge and passion and action. Christian truth and life as it is in Christ and in the Church which is his body, embraces all three.

The Education Democracy Needs

By Dr. Gould Wickey

AMERICA believes in democracy. The early fathers dedicated themselves to the relief of man's estate. While the primary interest was in freedom from political power, yet they were greatly influenced by the right of the individual conscience over against external authorities, especially when these authorities were contrary to their conscience and the plain teachings of the Bible. Within recent years, our citizens have given unmistakable evidence that they desire the democratic form of government to be maintained.

But democracy does not prevent political corruption. It is not 100% efficient in time of war. And today more than half of Europe is in shackles worse than it experienced before the French Revolution. The totalitarian state, controlling and directing the affairs of business, industry, the school, and to a greater or less degree, the Church, appears to be the fad of the hour.

America believes also in education. From the one-room school in New England we have today a system of schools which costs more than two billion dollars, employs more than one million teachers, and serves about twenty-five million students. This enthusiasm for education is based upon the thought that education is a preventive, not merely a curative.

But education is not the solvent of all the ills of life. For example, our crime has increased 500% in the past 100 years and is costing us twelve billion dollars annually. The Federal Bureau of Investigation declared that more than 51% of all persons arrested are less than 30 years old.

Education has failed to measure up to the expectations of its friends because we have allowed the student to be separated from the most significant part of life: the real is divorced from the ideal, the social from the moral, the political from the ethical, and the natural from the spiritual.

If democracy is to be preserved in America, what is necessary? What are the principles basic for the maintenance of democracy? Thomas Jefferson declared, "If a nation expects to be ignorant and free in a state of civilization, it expects what never was and never will be," and then he insisted on "a system of general instruction which shall reach every description of our citizens, from the richest to the poorest." In other words, democracy requires an educated electorate who have the courage of their convictions and who express it by their votes. A democratic people cannot be half ignorant and half educated, half moral and half immoral. Democracy requires a developed character, a sensitive conscience, and a high conception of duty. The sense of responsibility must accompany the presence of rights and privileges.

Also, democracy requires freedom of thought, freedom of speech, freedom of the press, freedom of assembly and petition. Only thus can a government become responsive to the will of the people through peaceful means. But back of all this is the faith in man. Democracy sees in man more than a thing which is a means to an end, namely: the strength of the state. Democracy gives persons the opportunity to become great individuals, not individualists.

The totalitarian government is the complete opposite of democracy. The people need not be educated,—only the leader is responsible. The idea of liberty does not exist, since the duty of the people is to obey. Man has value only as a tool for the expansion of the state. Totalitarianism says the people are the servants of the state. Democracy declares the state is the servant of the people.

If democracy has these requirements, what is the type of education adequate for the maintenance of democracy?

1. *Education must present all the facts.* Complete knowledge deals with the facts of the material world, of man and human relations, and of God and man's relations to Him. Too much of our education has been concerned with the material world. Relatively little time has been given to understand man. And yet when man is understood, in

the light of what he is and what he may become, the numerous problems in the realm of marriage, the home, the community, and the state are easily solved. Our general education has also failed to consider the facts of the religious experience. Education without religion is a danger rather than a benefit to the state. Some one has said, "We dare never forget the fact that there lived a man like that Socrates." With greater emphasis, I would declare that we dare never forget that there lived an individual like Jesus Christ.

2. *Education must be personal in purpose, developing the individual conscience.* The development of the intellect alone cannot be the only concern of education. Emphasis on intellectualism results in cynicism and indecision. Great intellects did not prevent the fall of Greece. Laws did not prevent the fall of Rome. Reason did not prevent the crisis in Europe. Something more was needed.

The education which will be the bulwark of American democracy must be a transforming force. It will develop appreciation for the great values of life, the true, the beautiful, and the good. It will develop courage against the wrong and for the right. It will indicate that self-discipline must accompany self-expression. It will awaken a sense of responsibility for social welfare. It will stir the spirit of sacrifice. The will to power, so strong in all human beings, will have its complete fulfillment not in power over others, but in power for others.

To do this, education must have a spiritual principle around which to organize its work. Such a principle is God. When men refuse to be ruled by God they submit themselves to the rule of man, which leads to dictatorship, tyranny, and destruction.

3. *Education must be inclusive of all persons.* All groups in America must have an education adequate for the development of their talent and ability. Boys and girls, white and colored, natives and foreigners, all must share in the privileges of the enlightened mind, the ennobled emotions, and the strengthened will.

4. *Education must be independent of political control.* To fulfill its function education cannot be part of a government machine, subject to the whims and fancies of politicians. The experiences of recent years in other parts of the world are sufficient to compel Americans to exert every effort to prevent our education being dominated by the Government. Such a system would prevent the disinterested pursuit of truth, would fill the schools with propaganda from the party in power, would omit the great central facts of life basic for happiness, peace, and welfare.

It appears that the church-related and privately-supported college or university is the one distinctly American institution whose glory is to discover and proclaim the truth, "come whence it may, lead where it will." Its service to freedom and the development of American life is seen everywhere. Prophetic are the words of W. O. Thompson, one-time President of Ohio State University: "The denominational college supported by the Church may become the best expression of religious freedom in teaching that the generation knows. My conviction is that the Church will be not only traitor to its own interest, but also recreant to its duty to the state if it relinquishes its emphasis upon the religious fundamentals."

If American democracy is to be saved from the revolutionary and destructive forces now at work in the world, it will be done through a program of Christian education. We are still "the land of the free and the home of the brave." But freedom is based on vision and courage. Where there is no vision the people perish. Where there is no courage, the people are slaves.

Men grow on what they feed. This is true physically, intellectually, morally, and spiritually. What we put into our schools, we put into our homes, our society, and our nation. What we leave out of our schools, we leave out of our homes, our society, and our nation.

Our crisis is more than financial; it is moral and spiritual. A leadership with Christian ideals and motives must assume control in business, industry, education, and govern-

ment. What a man believes, determines what he does. The Christian faith has been the key to civilization, the nerve-center of progress, and the citadel of righteousness. An educational program rooted in such a faith is the crying need of the hour to save and maintain democracy in America. Yes, the whole world is in dire need of more and stronger centers of intellectual and spiritual activity which will leaven modern culture with the goal of Christian education and the Christian philosophy of life.

As William Allen White declared a few years ago, after his return from Europe: "Unless those who believe in a Christian civilization are willing to sacrifice of their good, hard-earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished, that tyranny with its hard and fast, ruthless rules of life will be substituted for the good life. . . . If American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the Church."

Christ and the Greek

By T. R. Glover, D.D.

A FAMOUS German scholar has written that the reason why Christianity in early days overcame the competing religions of the Orient lay in the fact that "it had most strongly Hellenised itself." Perhaps we do not altogether think in his terms. The saying of another German scholar may help to make things clearer; he says that the ideas of Jesus never received their full expression till they were put into Greek. Together they seem to suggest an affinity between the thought of Jesus and the thinking of the Greek world, an affinity joyfully recognized and claimed by the Early Church, in spite of protesting voices which would "away with a Stoical, a dialectical, Christianity."

"Canst thou speak Greek?" said Claudius Lysias to Paul on his arrest in Jerusalem. It was substantially the very question which the ancient world put to Christ Himself. "What exactly do you mean?" The question of modern Oxford was the question which, according to the poet of Athens, was the native mark of all his race. With all his failings, it stands to the credit of the Greek that he stood for clearness of thinking, that he did not count intellectual haziness the mark of a higher spirituality or of beauty of soul, that at heart he did love truth. So Stoic and Epicurean in Athens want to know exactly what Paul means, what he is getting at, and what it implies. That their meeting on Mars Hill produced little beyond deadlock, a head-on collision, is of minor importance. Christ was not done with Athens, nor Athens with Christ. The Parthenon, that glorious temple of Athena, that towered above Paul as he spoke, was to become a Christian church and was to be a Christian church for more centuries than it was a heathen temple. But much was to happen first. The issue was to be fought out between Athens and Galilee.

Had Christ really anything to contribute to Greek think-

ers? Had they not gone far in grasping and clearing up the main ideas in religion? What did they lack, if anything?

Let us first survey in briefest outline the contributions of the Greek world to religious thought, contributions imperishable, which by now look so essentially Christian that it is hard to realize how thoroughly Greek they are, and how familiar they were to thinking men for generations before Christ was born. We may group these ideas under two heads—the world and the individual. First of all, then, the Greek had a conception of one orderly universe, a whole (not a collection of fragments) ruled by law (no chaos, no sport of chance, in spite of people who said so). It was the work of Providence; Cosmos and Providence are their actual words. The pre-Christian Jew who wrote the Book of Wisdom (printed in the Apocrypha) laid hold of both ideas and linked them with morality and religion; the universe, he said, is "the champion of the righteous" (Wisdom 16: 17) and God is "the first author of beauty" (Wisdom 13: 1-4). For "beauty" is another intensely Greek word. So there we have a beginning, and not one of these ideas has been discarded in centuries of hard thinking nor can be discarded; Cosmos (= universe), Providence, Order, Law, Beauty, all pulling together and standing for Righteousness. So they teach, from Plato to the Stoics—a coherent universe, consistent with Beauty and Justice.

When we turn to man, we find him gradually more and more linked up with the order of the Universe. There was a great battle over morality; was it mere convention, the make-believe that the many, contemptible for everything but their number, impose for their own protection upon the strong who would otherwise consider nothing but their own interest and pleasure? What *was* justice? Did not Nature teach that justice is merely "the interest of the stronger"? No, said Plato; Nature does not teach that; and he and other Greeks after him bring out more and more clearly that human society rests on "laws of Nature," which are not men's conventions, not handy rules made by practical people, but fundamental laws of man's being without which

human society cannot exist, which Nature herself laid down and strictly enforces. Human morality is thus bound up with natural law, as we call it. "If the sun goes off the track, the Erinnyes" (avenging goddesses) "will fetch him back" —so wrote an early Greek thinker; and after him Greek poet and Greek philosopher insist that the same is true of the man who goes off the track. The Stoics coined another word which has had a long and important history—the word "conscience"; the Greeks had long noted the thing, the Stoics gave it the name. St. Paul uses both words, Nature and Conscience, as we all do.

Finally, and with a great deal of hesitation, Greeks spoke of a personal Immortality; it was they (it would seem) who gave the word to the Jews, whatever the Jewish debt in this matter to Persia. Immortality—not exactly Resurrection, it should be noted; Resurrection had a Jewish cast about it, which Greeks disliked; the reappearance of the body was to them repulsive; but the Immortality of the Soul was a great hope, as Plato put it.

Yet, with all this, the Greek failed as a religious teacher. Like so many thinkers familiar to us, he had clearness without dynamic. Morals aplenty; Epictetus the Stoic abounds in moral teaching—not paltry teaching either. One could imagine St. Paul (but for some chronological difficulties) listening to it all, and then writing his Seventh of Romans. "What is in thine own power?" asked the Stoics; and Paul says, "Yes, but what *is* in my own power? Only to will, to wish, to conceive—not to do." The difficulty lay in this, that man, as the Greeks saw him, had to do everything himself; he could count on no divine support. "The Universe would back him," no doubt, but the Universe looks like an abstract noun, and man is a personality. And God is as bad as the Universe; God might be plural or singular, or after all a neuter adjective, just "the Divine"—whatever that is, another abstract. The world appeared to be ruled by Chance or else by Fate; in either case, an abstract noun once more without a heart. One never thinks of gravitation as a friend, nor could the Greek promise you a friend

among his abstracts. The result was that ordinary men and women turned from the thinkers to the temples, to gods and goddesses—pure, foul, powerful, universal—in whom they could imagine personality.

A dislocated world enough—high thinking, low-grade cults; and into it came Christ, human, divine, personal, "heir of all things"; and it appeared, as Clement of Alexandria saw and said with joy, that Greek philosophy all the way along had been pointing to Christ, and leading men to Christ, and that in Christ what Greek philosophy had taught became valid and joyous. Christ authenticated Plato and the Stoics; Nature, Conscience, Beauty and Immortality—in Christ all things are yours.

John Colet: Famous Dean of St. Paul's

By H. J. Cowell

ROBERT SOUTHEY wrote: "This man seems to me the best and wisest of his age." Sir Thomas More, a contemporary, declared: "For generations we have not had among us any one man more learned or holy." And another contemporary, Erasmus, says: "Christ he had always on his lips and always in his heart." Colet was not a great discoverer, nor empire builder, nor soldier, nor sailor, nor statesman. Nevertheless he did real and abiding work. His contribution to Biblical exegesis, to the interpretation of the Scriptures, was of permanent importance, and his influence upon sacred scholarship is by no means exhausted. His tenure of the Deanery of St. Paul's marked a distinct epoch in the history of that great office. But even if his actual achievements are adequately weighed, the man will still seem greater than his work.

John Colet, born in 1466, in London, was the eldest child of a family numbering eleven other sons and eleven daughters, none of whom lived to grow up. His father, Sir Henry Colet, was twice Lord Mayor of London. He was educated at Oxford, and at an early age decided to enter the ministry. He studied for several years in a number of foreign universities. In the spring of 1496 he was ordained, and, although holding a number of benefices, took up his residence at Oxford, where he delivered a memorable course of public lectures in Latin on St. Paul's Epistle to the Romans. These lectures drew large audiences, including the most distinguished tutors at the university. A little later he lectured, in the same way, upon St. Paul's First Epistle to the Corinthians. Other lectures on the New Testament followed.

In 1504 he was appointed Dean of St. Paul's by Henry VII, and this post he held until his death in 1519. In London he continued to live the same simple life that had characterized him at Oxford. Instead of the rich purple

vestments which his predecessors had worn, he dressed in a plain black robe. He preached frequently in the cathedral, and often in English. His sermons resembled his Oxford lectures, and were frequently delivered in continuous courses.

"The Dean," writes Frederic Seebohm, "was no Lollard himself, yet those whose leanings were towards Lollard views naturally found, in Colet's simple Scriptural teaching from his pulpit at St. Paul's, what they felt to be the food for which they were in search and which they could not get elsewhere. They were wont, it seems, to advise one another to go and hear Dr. Colet."

The death of his father in 1505 made Colet the master of a vast fortune, and by 1509 he had resolved to apply a part of his wealth to the foundation of a new school in St. Paul's Churchyard where 153 boys, without restriction as to nativity, who could already read and write, should receive a sound Christian education and acquire a knowledge both of Greek and of Latin. On this school he expended in all a sum equal to £50,000 or more in present-day values.

Apart from Colet's own works, almost all we know about him is due to Erasmus, and in particular to a letter written by Erasmus to Justus Jonas. On the death of Colet, Erasmus wrote:

"For thirty years I have not felt the death of a friend so bitterly. I seem, Colet being dead, as though only half of me were alive. What a man has England lost, and what a *friend* have *I* lost! I cannot help mourning the loss of so rare an example of Christian piety, so remarkable a preacher of Christian truth. With what earnest zeal did he drink in the philosophy of Christ! How eagerly did he imbibe the spirit and feelings of St. Paul! How did he fully answer what he taught by what he lived! I never had any familiar conversation with him but that I went from him better than I came—or at least not so bad. In him the shining excellency was that he learned the purity of the Christian creed at the fountain of the Holy Scriptures, and then taught it faithfully and freely to the people."

"Conversation," added Erasmus, "was Colet's chief pleasure, and he would keep it up till midnight if he found a companion. Me he often took with him in his walks, and he talked all the time of Christ. He hated coarse language. Furniture, dress, food, books, all clean and tidy, but scrupulously plain. . . . He was a man of genuine piety. This he was not born with, for naturally he was impetuous, indolent, resentful. He told me he had fought against his faults with study, fasting and prayer. He gave all his money to pious uses, worked incessantly, and talked always on serious subjects. Yet I never knew a man of sunnier nature."

One of Colet's biographers, Sir John A. R. Marriott, writes: "Colet wanted reform without revolution. He was anxious to get back to the essentials of Christianity, and as a first step towards that end to apply scientific methods to the interpretation of the Holy Scriptures. His own faith was founded on a vivid realization of the person of Christ and on a loyal acceptance of His teaching and that of the apostles. He was confident that scholarship and criticism could only tend to bring into clearer light the unique character of Christ and emphasize the significance of the lessons He came to teach. Consequently he welcomed light from whatever quarter it came. Though no iconoclast, he cared less for the form of religion than for its substance; less for the machinery of government than for the fruits of the Spirit; less for a passing triumph than for the permanent prevalence of truth. All the more enlightened leaders of the religious world are today applying to Biblical criticism precisely the principles which Colet applied in lecturing to his Oxford students on the Pauline Epistles."

The friendship between Colet and Erasmus was of the warmest possible character, based upon mutual and genuine admiration and appreciation. Take, for example, the following sentences from a letter written in June, 1516, by Colet to Erasmus: "As you have given us the New Testament in Latin, go on, Erasmus, to illustrate it by your expositions. You will confer a great boon upon those who delight to read your writings if you will explain the mean-

ing of the Gospels—which no one can do better than you can. And in so doing you will make your name immortal. Immortal, did I say? The name of Erasmus will never perish."

Erasmus was not mentioned in Colet's will, but in his later years Colet had allowed him a pension. The correspondence exchanged between the two men is not only interesting but deeply moving. On one occasion Erasmus wrote to Colet: "You say what you mean and you mean what you say. Your words have birth in your heart, not on your lips. You have the happy art of expressing with ease what others can hardly express with the greatest labor." And to Erasmus Colet wrote: "O Erasmus, of books and of knowledge there is no end; but there is nothing better for us in this short life than that we should live a pure and holy life and daily do our best to be cleansed and enlightened. In my opinion, there is no other way for us to attain this than by the earnest love and imitation of Jesus."

The Seminaries and Our Future Pastors

By President Emeritus Austen K. de Blois

ONE'S views with regard to the present duty of our seminaries toward our future pastors depend directly on one's views with regard to the purpose and work of the Christian ministry in the days that are just ahead. What sort of pastors is needed? Just that sort of pastors the seminaries should do their full part to train and equip. Why are ministers, anyway? What is their function in our modern world? What is the nature of the demand for their services today and tomorrow?

Need of Progressive Ministers

The church needs pastors who are progressives, and it is the seminary's business to provide them. Those who are to mold the religious life of the future should surely be up-to-date. They ought to be "on time" all the time, and in order to be quite up to time they must be a little ahead of the times both in thought and action. The progressive man has his eyes open to new methods. He is a child of today, not the belated citizen of some vanished yesterday.

A preacher in an English community found his congregation respectable, conservative and deadly dull. The church was dying and seemed placidly content to die. People in general did not even know that it existed. The new minister hired the town hall for his evening services and sent around circulars. Curious crowds thronged to the place. It was a simple device, but it happened to be a novelty there. He preached the gospel and scores were converted. Then he returned to the church building, "bearing his sheaves with him." Making use of this new material he adopted other workable methods. The whole town was stirred, and the church went on its way rejoicing and conquering.

Methods soon wear thin. New ways must be devised. Change is essential in all progress, and the repetition of

cut-and-dried programs is a weariness to the flesh and to the spirit. "He must upward then and onward who would keep abreast" of the movements of the time. No divine premiums are awarded to the minister who is forever doing the same old thing in the same old way.

The seminary must itself be progressive if it would train progressive pastors. No institutions on earth are more prone to follow the beaten path than are our theological seminaries. Sometimes it takes earthquakes to shake them into energetic coöperation with new habits of thought, new ways of doing things, new teaching methods, new plans and programs to meet utterly new conditions. One of the greatest gifts of a theological professor is the ability to blaze fresh trails through the perplexing mazes of our intricate modern life.

The seminary must know what people are thinking today, and prognosticate what they will think tomorrow. It must know especially what the churches are thinking and feeling, in order to keep ahead of them, and mold their future thinking and feeling through their future leaders, now in training.

The theological professor who has spent the last twenty years, or ten years, entirely in his classroom and among his books, blissfully detached from all sublunary entanglements, is about as well fitted to teach vigorous young college graduates how to be efficient pastors and effective preachers, as a prairie farmer is to teach graduates of Annapolis how to run a navy submarine.

Need of Conservative Ministers

There is also a need for pastors who are conservatives, and it is the seminary's business to furnish them. Progressives anticipate the future. Conservatives revere the past. There is no necessary contradiction between the two. It is true that the progressive is likely to be erratic or dreamy, while the conservative is often unattractive because of his obstinacy, but the two elements may cohere pleasantly in the same personality. As a matter of fact we cannot build

solidly the man's house of tomorrow unless we possess the faculty of wisely conserving those principles that belong in the realm of the eternal persistencies.

Justice and truth and love and faith remain. We do ill if we try to tinker with these verities. There is a scatter-brained progressivism that delights in doubting and dissecting. It is the spirit that breeds anarchy. We should be liberal in mind and liberal in heart; radical also at times and sanely progressive always in our ministry. But to deny, or seek to cheapen any of the productive principles that have entered into the framework of our holy enterprise is fatal to our mission. We must conserve in order to construct.

Never has there been such need as now for an alert conservatism. Our seminaries cannot too strongly fortify their students in the abiding realities. It is the young preacher who goes forth from years of careful tutelage with an overmastering faith in the supernatural, with an enthusiastic devotion to the Word of God, and with a passionate zeal for the sublime doctrines of the gospel of Jesus Christ, who will bring things to pass in royal fashion, in the name of the Almighty God, and in the service of humanity. How our hearts burn within us as we consider the infinite possibilities that open to the youth trained and prepared in such a fashion!

To link the life of the student, in the impressionable period of later adolescence, with the imperishable truths of revelation is a priceless privilege. The professor who is only a professor is a dismal failure, however learned he may be. The professor who possesses upright, downright, through-and-through convictions concerning the changeless truths of Christianity has a finer chance than any other man on earth, to build the mansion of truth. The glory of his devotion sets youthful souls astir.

The Need of Scholarly Ministers

The church needs pastors who are scholars, and here also the seminary has a duty. Of course we need scholars in the

ranks of the coming ministry. Scholarship is an elusive term, yet, though we may not be able to define it satisfactorily, we know that we need it, and more and more of it, as the crown of the educational process and in the practical leadership of the churches.

Scholarship is deeper than the learning of books and of schools, narrower than mere culture, and richer than the expertness that comes from the pursuit of a prescribed course of study. Exact knowledge, the power of clear and logical thinking, the capacity for definite intellectual achievement, the habit of free movement of the mind in steady mastery of a subject or group of subjects, are signs which indicate the presence of the scholar. That such qualities are highly desirable in the work of the ministry is not open to question. Yes, the seminaries should send forth scholars.

It is the privilege of the theological professor to develop in his students what is called the scholarly attitude. If he sharpen their intellectual curiosity, stimulate their intellectual energies to permanent and powerful activity, and guide them wisely into channels of productive research, he has duly honored his high calling.

The wise teacher bears in mind the fact that the end of all real instruction is not to stamp his mind or attitude of thought upon his students, but to stir up their minds and set them to functioning freely in new channels; not to make them see with his eyes but to look inquiringly with their own. They must learn by ardent application under his fostering care, thus to use their own powers, thus to see with their own eyes.

Toward these high ends, the teacher must pilot his charge. He must, in a word, train his students to be resolute and independent thinkers. The seminary that achieves this ideal sends forth men of genuine strength. They compel attention. They enkindle enthusiasm in others. They persuade men. They definitely enrich human lives. They shape movements, and advance the interests of the kingdom of Christ.

The Need of Evangelistic Ministers

The church needs also pastors who are evangelists, and it is the seminary's business to produce them. The essence of evangelism is love. Warm-heartedness should flourish in every seminary community. If the atmosphere is cold and formal the graduates will go forth to freeze their congregations. Here if anywhere, the spirit of sympathy should prevail. If professors prize their dignity too highly they will with certainty communicate their toploftiness to their students. When a fine comradeship of the spirit pervades the hearts of the seminary family gracious results will follow.

The final goal of effort in a well regulated seminary is not to produce a galaxy of scholarly preachers, but to fulfil the Great Commission. The soul of the man outweighs the world in its essential worth. The winning of souls for Jesus Christ is still the sublimest of earthly tasks. Humanity needs to feel the Saviour's sympathy. There are all sorts of substitutes for the soul-saving enterprise, but none is an adequate substitute.

The idea of evangelistic service is primary in the Christian faith. Its watchwords are those of sympathy and sacrifice, in the name of the Redeemer. The evangelistic urge brings a minister into tender and gracious relations with his people. This human contact is essential. Good pastors are always intensely human. We cannot be adequate mediators of the superhuman unless we are ourselves intensely human. The passion for Christly service is born of vital contact with God and vital sympathy with man.

Strong preachers of the atonement, mightly messengers of salvation, are needed everywhere in this great day of opportunity. The genius of a devoted evangelism, working in and through the members of a seminary body, will prepare a new generation of gospel preachers, to whom the blood of the Crucified One is more precious than all else in the universe. The crucial and ever-present duty of the modern seminary is to prepare men to become wise winners of souls.

SEMINARIES AND OUR FUTURE PASTORS

The Need of Teaching Ministers

The church needs pastors who are teachers, and it is the seminary's business to train them. Our bishops must be "apt to teach"; the requirement is both Biblical and sensible. The brain of the scholar and the heart of the evangelist should combine in the teaching function. The minister who is a thinker and a man of prayer finds that he needs both thought and prayer in the education of his people.

It is not easy to teach men to be virile teachers. Teachers may be born and not made; but this easy aphorism applies only to the exceptional teachers who are princes in their profession. A man who knows, and who knows that he knows, and whose heart is aflame with high desire to impart his knowledge, can do solid work as a teacher and trainer of spiritual teachers. But he must give his whole self tremendously to the task in order to win out.

Unless the church teaches it will lose its grip. It is losing it now for lack of wise and spiritual teachers. The classroom as well as the pulpit must bulk largely in the plans of tomorrow's minister. Religious education is not a fad, but a necessity. To interpret aright the teachings of God's Word to the oncoming generation is so stupendous a need that words fail in their effort to express its importance.

Eloquence is excellent but indoctrination is invaluable. To teach our children and youth the elemental truths of our most holy faith, to make familiar to their minds the heroism of Christian leaders in the past, to stir their fancy by tracing the dramatic progress of missionary endeavor and adventure in far lands, to train them by vivid lessons in the elements of compassionate kindliness and victorious strength, is to secure an intelligent membership for our churches.

No discipline is more splendid than that which the pastor who is also an educator is able to exercise in the upbuilding of his people. The wide-awake seminary allows for this fact, and provides for it by measures of fine cultural equipment, under the direction of the Holy Spirit.

Thus the simple yet immense demand upon the seminaries is that they shall furnish to the churches, as their future leaders, a full supply of all-around men, progressive, conservative, scholarly, evangelistic, pedagogical. This is a large order, but the wide-awake seminaries of today will do their level best to fill the order. To win this desirable end they must be training schools in vitality, reality and productive power. A dead professor cannot vitalize the most susceptible soul.

If religion is life, religious teachers should be devotees and incarnators of the abundant life, for they are appointed to minister to eager youth the life divine. A profound professor, who has forgotten how to live, is apt to dig so deeply that he will bury himself. "'Tis life, more life, of which our souls are scant." Live teachers, training men to live superbly, and to be mediators of life to men and women who are candidates for immortality, have now on hand the biggest and most inspiring piece of work that mortals ever undertook.

Here and There at Eastern

By President Gordon Palmer

REV. THEODORE E. BUBECK, for over ten years missionary to the Belgian Congo under the American Baptist Foreign Mission Society, is on furlough and has registered at Eastern for 1939-40. He has already won the hearts of the student body by his cheerful disposition and Christian missionary enthusiasm.

* * *

STUDENTS from war-torn countries include Miss Sarah Chow, Miss Henrietta Wang and Rev. Alfred Cierpke. Miss Chow has been Principal of the Mission High School in Shaohing for four years and in Hangchow for ten years. Miss Wang has been Religious Director and Bible Teacher in the Mary Farnham School in Shanghai for the past seven years. Mr. Cierpke has been pastor of the Ortelsburg church in Germany before coming to America.

* * *

MISS RUTH TEASDALE, '39, spoke at Chapel recently; she expects to sail soon for Tura, Assam, to serve among the Garo Hill peoples under the Women's American Baptist Foreign Mission Board.

* * *

MR. TRACY MANLEY, son of Dr. Chas. R. Manley, Secunderabad, India, is on the high seas. He sailed in September to join his family in India where he will serve, without salary, on his father's field. Dr. Manley has lost the sight of one eye and Tracy hopes to relieve his father of certain responsibilities. He believes some church, or churches, or perhaps individuals, will desire to make it possible for him to do missionary work with the Telegus, among whom he was born. He speaks their language fluently. Here is an opportunity for some church to do valiant missionary service in supporting this young missionary who is serving on faith. We say God speed these young people on their way!

EASTERN PURCHASES A NEW LOCATION. In recent years Eastern has grappled with the problem of inadequate facilities. Large expense has been incurred yearly to provide rooms for fifty or more students who could not be housed in the Seminary buildings. It has not been possible to invite our friends to Chapel services or other public meetings because the chapel was not large enough to accommodate even the entire student body. After much prayer and investigation, the Green Hill Farms property at City Line and Lancaster Avenue, in the beautiful Overbrook section of Philadelphia, was purchased at a great bargain. Many letters of congratulation have been received from all parts of the country since the acquiring of this magnificent site for the new home of the Seminary. The buildings are fireproof steel frame structures with most attractive furnishings and high-class equipment. Three hundred students can be housed in the main building, and the large fireproof garage building is being remodeled to provide classrooms, library, laboratory, and professors' offices.

Because of the decrease in value of the Building Fund investments, a very sizable debt has been incurred in order to take advantage of this opportunity to acquire a safe, commodious, better-equipped and permanent home for Eastern. These buildings and the 5½-acre campus will give room for expansion and allow for the building of an apartment house for married students, which is so greatly needed. It is hoped that friends may provide the funds for these quarters. A larger number of small gifts from individuals, churches and organizations has been received this year than ever before. For these we are profoundly thankful and trust they will continue to multiply. This shows an increasing confidence of the Baptist constituency in the glorious work that is being done at Eastern.

The notable success of Eastern is the result of earnest prayer, hearty coöperation, and sacrificial gifts, small and large, of consecrated friends. Eastern is loyal to Christ and the Eternal Verities. Faculty members are defenders

of the Faith by enthusiastically proclaiming that faith in classroom and wherever they go.

The Fifteenth Seminary year opened with great promise. One of the largest entering classes has registered and the work is proceeding smoothly and happily, despite most overcrowded conditions. Everyone is looking forward to the time when the new buildings will be ready for occupancy.

* * *

THE FACULTY RETREAT has become an essential part of the life at Eastern. For three days the Faculty met in a quiet hotel at Ocean City for prayer and discussion of vital matters pertaining to theological education in a time like this. We have found this Retreat invaluable toward mutual understanding of the task before us and the development of the finest spirit of coöperation, fellowship and spiritual growth.

* * *

THE ANNUAL Faculty reception was held this year in the new building. It was a time of great rejoicing and enthusiasm. Eastern knows how to sing but at this gathering the students were at their best. Mr. Chas. Walton, Jr., Chairman of the Board of Trustees, gave the message of welcome to new students and friends. He stirred our souls to the depths when he described some of his experiences in the war zone from which he had returned only a few days before. He stated that of all the institutions with which he was connected his connection with Eastern brought him the greatest soul satisfaction. Dr. Carey W. Thomas, Altoona, gave the prayer of blessing and benediction on our new students and on our new building. After the reception, students and visitors toured the buildings and were profoundly impressed by the beauty of surroundings and the adaptableness of the buildings for a Theological Seminary such as Eastern.

* * *

THE ANNUAL CONVOCATION was held on October 7th at Blockley Baptist Church. A large and appreciative audi-

ence gathered to hear an unusual and thought-provoking message by Dr. Donald R. Gorham, Director of the Department of Christian Education at Eastern, on the subject, "Effective Theological Education."

* * *

"CHRISTIAN RELIGIOUS EDUCATION" is the title of a notable work fresh from the pen of Dr. Austen K. de Blois, President-Emeritus, in collaboration with Dr. Donald R. Gorham, Director of the Department of Christian Education at Eastern. This book of nearly 400 pages is the product of years of study and survey by the two authors and is designed as a textbook on principles, methods, content and application of the message of Jesus to the field of Christian Education. Dr. de Blois has been a prolific author. His works are both scholarly and popular. This book is no exception. Here is a comprehensive treatment of Christian Religious Education. There is no doubt that the book will have a wide reading and careful study because it is eminently fitted for use as a textbook in schools, colleges, and leadership training institutes. The two authors are to be congratulated in giving this real contribution to the literature on Christian Education.

Our Contributors

Dr. Donald R. Gorham is the Director of the School of Religious Education in the Eastern Baptist Theological Seminary. His article in this issue was delivered as the Annual Convocation Address at the opening of the current academic year. It is full of arousing thought and should be carefully pondered by present-day theological teachers and leaders. Prof. M. E. Ritzman, Ph.D., is Professor of New Testament and Missions in the Evangelical School of Theology, Reading, Pennsylvania. Dr. E. G. Homrighausen is Professor of Religious Education in the Princeton Theological Seminary; he deals here with a question of vital moment.

Dr. Wickey is the Executive Secretary of the American Association of Church-Related Colleges. Professor T. R. Glover, D.D., is Public Orator of Cambridge University, and a recognized leader in Baptist work in Great Britain. Mr. H. J. Cowell, F.R.S.A., one of our frequent lay contributors, is an Officier de l'Instruction Publique de France. Dr. Palmer is the well-known and beloved President of the Eastern Baptist Theological Seminary.

Notices of Recent Books

THE PASTOR IN ACTION: TESTED WAYS TO MINISTERIAL SUCCESS. By Ambrose Moody Bailey. New York: Round Table Press, Inc. $1.75.

Dr. Bailey has long occupied a place of honored leadership in the Northern Baptist Convention; and is everywhere known as a man who has done effective service in large and important pastorates. This book is enriched by many personal experiences, and by suggestions of methods and ways of working that have proved helpful and fruitful in the author's own ministry.

Dr. Bailey is always practical. He supplies to pastors, and especially to young and wideawake pastors, material that has movement and drive. By no means secondary in this admirable volume is the fact that the author writes good, clear, plain English, and carries the reader with him easily from page to page and from chapter to chapter.

THE FLOWERING OF MYSTICISM: THE FRIENDS OF GOD IN THE FOURTEENTH CENTURY. By Rufus M. Jones, Th.D., D.D., LL.D. New York: The Macmillan Company. $2.50.

It is just thirty-five years since we first read a book by Dr. Jones, and the book was *Social Law in the Spiritual World.* It afforded so quiet and rich and lasting a stimulus that we have been reading his books ever since.

The present volume is a study of a quietistic yet powerful movement, a veritable spiritual renaissance, which, in the fourteenth century, became "a unique flowering of the human spirit."

In the prologue the author gives us a fascinating though brief account of the way in which his own thought and life came to be dedicated to the study and exposition of the lives and work of "those forgotten spiritual heroes of mine in the Rhine Valley," and he quotes from George Eliot's *Spanish Gypsy:*

> "God means it and has chosen me.
> This deed and I have ripened with the hours;
> It is a part of me.
> 'Tis written large,
> The thing I have to do."

The Introductory Chapter indicates the influences which bore fruitage in the intellectual and spiritual atmosphere of the century the author describes, and in the following chapter he details the "background" movements tending toward the same great end, giving special attention to Plato and to the neoplatonists, emphasizing especially the contribution of Plotinus, who was "in the fullest sense the 'Father' of Western mysticism." Plotinus put the vision of God and union with Him as the goal of life for man.

After the advent and early mission of enlightenment, under the radiant impulse of a succession of remarkable women, came "the peak of the range," and so the author goes on to picture for us the personalities and spiritual interpretations of Meister Eckhart, Johannas Tauler, Merswin, Suss, and the men of the Green Isle Community.

In describing the life of Gerard Groote, founder of the famous order of the Brethren of the Common Life, Dr. Jones makes the claim that this illustrious man was possibly, and even probably, the author of the most important part of the book which we call *The Imitation of Christ.* Thomas à Kempis, he believes, was the editor rather than the author of that imperishable book, and much of its contents constituted the personal diary of à Kempis' teacher and guide, Gerard Groote.

The vivid portrayal of the flowering of mysticism in England, and the Epilogue on the Nature of Mystical Experience, are especially wholesome and inspiring. This book will prove itself a treasure to all devout and thoughtful Christians.

AMBITIOUS DREAMS OF YOUTH. By B. H. Carroll, D.D., LL.D. Dallas, Texas: Helms Printing Co. $1.50.

This compilation of great sermons by a great preacher is edited by Dr. J. B. Cranfill, who is performing a notable service in giving to the world, in a large number of splendid volumes, the literary, sermonic and exegetical works of Dr. Carroll, "the greatest preacher who has lived since Paul." By the same token the

second sermon in this book, entitled "Paul, the Greatest Man in History," is a most impressive deliverance, worthy to be read and pondered by every earnest Christian.

We have a sort of "holy horror" of books of sermons; and we seldom read them. This, however, is a glorious exception to the "common run." This is no member of the cheap little "Dollar a Volume Sermon Series by Tom, Dick and Harry," but a real book of thoughtful, penetrating and arousing messages by a mighty man of God.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1940. By Earl L. Douglass, D.D. New York: The Macmillan Company. $1.50.

Although Dr. Snowden is no longer living the great work that was carried forward by him for many years in his annually published practical expositions of the International Sunday School Lessons is still being carried forward. Dr. Douglass is the pastor of the Summit Presbyterian Church in Germantown, Philadelphia, and has had wide experience in the work of religious education. The entire format of the present volume is an improvement on former issues of this work. The clear type, arrangement of topics and subtitles, as well as the entire treatment of the subjects, make it a most convenient and helpful book for the teacher.

SUFFERING: HUMAN AND DIVINE. By H. Wheeler Robinson, M.A., D.D. New York: The Macmillan Company. $2.00.

The Introduction is by Dr. Rufus M. Jones, who is editing the interesting series of volumes on the "Great Issues of Life," of which this book is the most recent publication. It is also, as Dr. Jones says, a discussion of the most difficult task that any book in the entire series presents. The author, Dr. Wheeler Robinson is, as we all ought to know, the Principal of Regent's Park College, Oxford, President of the Baptist Historical Society, and a scholar of international reputation. He is serving also as the Chairman of the Board of Studies in Theology in the University of Oxford. In this present book he faces the timeless problem of suffering. In these days it is not only the physical, but more particularly and more intensely the mental and spiritual, suffering which takes greater toll of human courage and human life, than has ever been the case before. In the very beginning the author sets forth, in twelve propositions, the Argument of the book, and then develops the substance of these propositions in twelve illuminating chapters.

Mental and spiritual suffering is the lot of Every-man. This inevitable suffering either braces or breaks man's will-energy and character. The spirit of the man determines the issue. In his analysis of this fact, and its accompanying situations, the author shows how the Cross of Christ has so wrought on man's conscience that it shows forth the true nature of moral evil, of sin in every form, by expressing it in those terms of suffering which can be readily understood. In the suffering of the Cross we see what sin really is. So all of our suffering must be interpreted through a creative fellowship with the Christ of the Cross. The Cross is "a window into the Divine heart," and we follow and hold communion with a God who suffers. So we are redeemed by the Divine suffering. Like Christ we must "bear the Cross." Thus, with the crowning fact of Divine suffering in mind, we recognize a sacred and Divine purpose in life's process, which helps us to justify the inevitable suffering that characterizes its evolution. So abiding peace and happiness are won through suffering and not by seeking to avoid or evade suffering.

The book embodies the genius alike of the theologian, the psychologist and the sympathetic Christian minister. It is wisdom touched with emotion.

THE WORLD'S GREAT CATHOLIC POETRY. By Thomas Walsh, Ph.D., Litt.D., LL.D. New York: The Macmillan Company. $1.69.

A noble anthology of Catholic verse. This is the second printing of the revised and enlarged edition of this work. The chronological order is observed in the arrangement. Besides the Catholic poems written by Catholics the book presents various New Testament passages having a distinctly poetical spirit, certain Catholic poems written by non-Catholics, and a few additional poems written by both Catholics and non-Catholics, which have a definite attitude and outlook. An index of Biographical Data, covering about 50 pages, is a useful and valuable appendix to the whole. The entire volume forms an exquisite and beautiful collection of poetic expressions that are tender, reverent and devout.

WITH THE TWELVE. By Carl A. Glover. Nashville: Cokesbury Press. $2.00.

The author has in view two distinct aims, which merge in a single and compact objective. The first six chapters outline the progressive development of the apostolic

character and life under the direct influence of Jesus' teaching and training. The balance of the book is devoted to a description of each of the apostles during the years of experience and service that followed the death, resurrection and ascension of the Master; and the use that was made by the Twelve of the teaching and training which they had received in the earlier period. In the first part they are apprentices and workers under the Eye of a Great Master; in the second part they are independent workers and masters, interpreting the message and mission of the Great Master. The entire book evinces a careful consultation of sources, a method of scholarly devotion, and a fine exhibition of unified purpose in the interest of constructive achievement.

PAST FINDING OUT. By Dan E. L. Patch. Chicago: Bica Press. $1.00.

The author is especially interested in two groups of human activities. As Chief of Police in Highland Park, Detroit, he is interested in problems of crime and measures of crime prevention and cure. As an active Christian layman he is interested in the Gospel of Christ and its power in human lives. So he has written this quite thrilling novel.

It is a piece of work well done and worthy of attention. Mr. Patch brings us through a series of adventures in which insight, high courage and faithfulness to duty play their full part, while cunning craft and criminal atrocity are exploited to the utmost. Then, by natural steps the hero of the story is brought from a condition of self-satisfied atheism to the obedience of Christ. Indirectly, yet very definitely, the reader is shown that conviction of sin, and salvation from sin, constitute the only solution of the country's crime problems. This book is probably unlike any other book that has ever been written, and should therefore be eagerly and widely read and pondered.

THE OPENING DOORS OF CHILDHOOD. By Lewis Joseph Sherrill. New York: The Macmillan Company. $1.75.

The amazing progress that has been made in the teaching of religious education in our American theological seminaries during the last twenty years, is a reason for sincere thanksgiving and encouragement. A Seminary that provides no School or Department of religious education is utterly and alarmingly "behind the times." A Church that does not provide competent teachers, adequate material, and present-day methods, in its work of religious education, deserves to die. The Christian minister who is not willing to devote time and thought and personal effort, to the supremely important task of religious education for his groups of young people, should resign his pastoral office at once. The Christian home that is not interlinked with religious educational activities, in church or school or elsewhere, is in a dangerous condition.

This book, by one of the foremost leaders of American religious education, stresses the need for awakened Christian homes and responsible Christian parents, in this whole matter of Christian religious education. It is the ideal book, the greatly needed book, for parents of modern children, who will probably belong either to God or to the devil according to their adoption or neglect of the opportunities of Christian religious education by their parents.

VALUES THAT LAST. By Clovis G. Chappell. Nashville: Cokesbury Press. $1.50.

A book of vigorous sermons by a preacher of note. It contains excellent counsels of significance and worth. There are many illustrations which are well suited to the themes they serve to make clear. The author has held pastorates in many cities, and speaks from wide and varied experience.

THE PROBLEM OF RELIGION: AN OUTLINE STUDY. By Charles F. McMann, A.M., B.D. Boston: Bruce Humphries, Inc. $2.50.

The author is a graduate of the University of Chicago, but is serving at present as a department manager in a bakery company. He states in his Introduction that he has set himself "the stupendous undertaking of a critical, extensive and intensive reading and study of the whole history of mankind, from the earliest dawn of prehistoric tradition down to our own times, and in every department, phase, and particular." The author has evidently done an immense amount of reading; but, unfortunately, he has not carefully concatenated his researches and discoveries. The results are dishearteningly inchoate, not to say chaotic, although his intentions are undoubtedly sincere and praiseworthy.

NOTICES OF RECENT BOOKS

THE MESSAGE OF THE BOOK OF REVELATION. By Cady H. Allen. Nashville: Cokesbury Press. $1.50.

Many scholars have written expositions of the Revelation of St. John the Divine; and many religious cranks have done the same. Most people, after all this writing, have come to regard the book as mysterious, cryptical, illusive and mortifying to a mind that is anxious to think straight on all questions. The present author is scholarly without being too much so, and he has none of the nasty ways of the emotional and ill-balanced crank.

He interprets Revelation as a promise of faith and courage and victory for the cause of Christ. It is therefore a hope-inspiring message; and, as the author intimates, it has its challenge for the church of today. It is a benediction to go through a positive, cheering, powerful interpretation such as this.

The author, Mr. Allen, has been doing missionary and educational work in Iran for some years, and his words bear the accents of the arousing missionary challenge.

SERMON SEED IN THE PSALMS: VIGNETTES OF HISTORY. By A. McFayden. Grand Rapids: Zondervan Publishing House. $1.00.

Mr. McFayden is the pastor of the Georgie Baptist Church in Edinburgh. In this little book he makes an outline and suggests "points" for the preacher and teacher, in the case of every one of the 150 Psalms. For youthful ministers, lay preachers, and Sunday School teachers there are many hints that may stimulate emphasis in interpreting the Scripture, and many helps that may prove valuable in analyses and exposition. On the other hand it must be admitted that much of the work is jejune and superficial, and for this reason would hardly serve the need for spiritual guidance or definite and constructive progress in knowledge. Also, although occasional alliteration is impressive the constant use of it is monotonous; there is altogether too much of it in this book.

A QUIVER OF SUNBEAMS. By Alfred H. C. Morse. Cokesbury Press, 1939. $1.50. 183 pages.

The author gives twenty-seven messages, covering many phases of life. In each case he takes a text from the Scriptures. It is difficult at times to see the connection between the text and the theme and content of the chapter, but the discussion is always practical and Christian. The author draws from a large fund of knowledge gained by wide reading and by sustained thinking. The style is unusually graphic, the illustrations of a high order.

The titles of the chapters will impress readers in different ways. Here are some of them: The Source of Goodness, Mother Nature, On Talking to Oneself, The Woodpecker, Good Looks, Coupons, The White of an Egg, Hard Words, Thirteen at the Table, Difficulties in Religion, Mixed Marriages, Life Insurance. There is not a weak chapter in the entire lot.

REVIVAL MESSAGES. By B. H. Carroll. Zondervan Publishing House, 1939. $1.50. 203 pages.

The famous Texas preacher and Christian educator, though dead many years, yet speaks. One of his pupils, Dr. J. W. Crowder of the Southwestern Baptist Seminary, has compiled these sermons and J. B. Cranfill has edited them. This collection of sermons is one of many given to the world from Dr. Carroll through Dr. Cranfill. Each sermon is true to Dr. Carroll's genius as an interpreter of Scripture.

Let modern preachers study both the themes and discussions of these great revival messages. To do so will surely emphasize by way of contrast the shallowness of much of our modern preaching. There are sixteen sermons. Here are some samples: Christ Seeks not Yours But You; I Have Sinned; Come and See; Now Is the Day of Salvation; The Goodness and Mercy of God; The Wages of Sin; The One Thing Needful.

THE PERSONAL EVANGELISM OF JESUS. By F. V. McFatridge. Zondervan Publishing House, 1939. $1.00. 147 pages.

The author is pastor-evangelist of Fort Worth, Texas. There is an introductory chapter worth the price of the book. In it the author interprets his own philosophy of evangelism. He also gives insight to that which characterizes Southern Baptists—successful evangelism. These sermons are indeed a part of the evangelistic appeal and achievement of our Southern co-laborers.

There are thirteen chapters, the closing one being *Conclusion.* Here are some other themes: Jesus and the Sincere Religionist, Jesus and the Social Outcast, Jesus and the Man without Hope, Jesus Saves a Dying Sinner.

"YE MUST BE BORN AGAIN" and other Sermons. By Hyman Appelman. Zondervan Publishing House, 1939. $1.00. 142 pages.

The author is a converted Jew. So genuine is his conversion that he has turned evangelist, giving his life to winning others to Christ. Mr. Appelman's honored teacher, Dr. L. R. Scarborough, writes the introduction, highly commending this preacher evangelist. The Answer by Fire, Compassion, Only Believe, Second Coming of Christ, No Difference, Why Jesus Had to Die. These topics indicate the nature of these sermons.

THE HIGHER PATH. By F. B. Thorn. Zondervan, 1939. $1.00. 155 pages.

The author is pastor, Second Baptist Church, Houston, Texas. In twelve sermons, each based on appropriate Scriptures and carefully analyzed, he gives us samples of Southern Baptist preaching—Biblical, evangelistic, forceful, fervent.

THE ADVENTURES OF A MODERN YOUNG MAN. By J. J. Shields. Zondervan. Fourth Edition. $1.00. 132 pages.

The author is well known in America. Pastor of Jarvis St. Baptist Church, Toronto, Dr. Shields has wielded a mighty sword in defending the "fundamentals of the Gospel."

This volume contains eight sermons, expounding in order the verses found in Luke 15: 12-32, the story of *the prodigal son.* The exposition and appeal are effective.

STORIES OF POPULAR HYMNS. By Kathleen Blanchard. Zondervan, 1939. $1.00. 142 pages.

The author, date and occasion of composition and many other illuminating details are here given of sixty-seven of the best known and most widely used Christian hymns. The facts are given concisely, and may be used effectively by any leaders of Christian music.

ZONYA. By Agnes Scott Kent. Evangelical Publishers, Toronto, 1938. $1.50. 315 pages.

The well-known author of "David" and "Rachel" now matches these works with the story of Zonya, a daughter of Abraham. This girl is not just the creation of the imagination, but "is a composite picture of many Jewesses whom Miss Kent has known."

It is impossible to do justice to this book in a short review. The author is a missionary among Jews. She knows Russia, America, the many cults and "isms" that infest the minds of our people, and she knows the Jews and Christ. She writes this story to help overcome the world-wide rising tide of Anti-Semitism.

The story begins with Zonya, a Jewess, in Russia, follows her through her long and bitter struggles in Russia and America where she vainly seeks satisfaction in various cults and finally in atheism, and leaves her a happy, contented girl, a Christian.

Love for the Jews that does more than rebuke hatred—that pays the price necessary to meet their need—love that gives them Christ is the only solution to this paramount world problem—persecution of the Jews. Miss Kent believes this. She has proved it true in her own ministry. This book speaks that message. Read this book at all costs.

PREPARING PREACHERS TO PREACH. By R. A. Montgomery. Zondervan Publishing House, 1939. $1.75. 249 pages.

The author is professor of Homiletics, Presbyterian Theological Seminary, Chicago. His varied experience as preacher in great churches, and as an educator and teacher, along with his wide and intelligent reading come to a rich fruitage in this volume. His analysis of each subject treated is clear, logical, complete. His style is a model for preachers.

There are seventeen chapters, covering every essential phase of preaching. Most of the chapters deal with the mechanics of preaching; the text, subject, introduction,

conclusion, style, etc. Chapter one, *The Eclipse and Relumination of Preaching,* reveals a keen insight into our problem and its solution. Science and mechanistic psychology have brought preaching into disrepute because preachers have abandoned the very foundations and resources that make preaching great—in the vain effort to "get along peacefully" with science and psychology. A relumination of preaching is now being realized and Dr. Montgomery's book is one great force in making this true. Chapter eleven, *The Minister's Study,* will shame nine out of ten preachers known to the reviewer.

HEART REACHING OBJECT LESSONS. By Elmer L. Wilder. Zondervan, 1939. $1.00. 152 pages.

Here are seventy-one object lesson sermons. Each is divided into three parts: a picture or drawing of the objects to be used; a brief description of the objects; practical suggestions regarding the lesson to be taught. Clarity, brevity and variety characterize this volume. Many of the outlines are exceptionally valuable. Others are trite, weak, unimpressive. Inconsistencies abound. For example: in one illustration a yellow cord denotes cowardice; in another, gold, purity, heaven. Some wide awake children will ask some embarrassing questions. But perhaps children (and grown-ups) are not supposed to remember between Sundays.

THE EASTERN BAPTIST THEOLOGICAL SEMINARY

1808-1818 South Rittenhouse Square
Philadelphia, Pa.

"The primary objective of the Seminary shall be to prepare adequately for Christian service through the church; preachers, pastors, evangelists, missionaries, and teachers, who intend to devote their lives to the spread of the Gospel, with loyalty to the doctrines which the Seminary has set forth in its Doctrinal Basis."

FACULTY OF INSTRUCTION

GORDON PALMER, D.D.
President

AUSTEN KENNEDY DE BLOIS, PH.D., D.D., LL.D.
President Emeritus

WILLIAM W. ADAMS, TH.D.
Professor of New Testament Interpretation and Greek

L. SARLE BROWN, B.S.M.
Director of School of Sacred Music

JOSEPH R. BOWMAN, B.S.M.
Assistant Professor, School of Sacred Music

JOHN B. CHAMPION, A.M., TH.D.
Professor of Christian Doctrine

DONALD R. GORHAM, D.R.E., PH.D.
Director of School of Christian Education

W. EVERETT GRIFFITHS, TH.D.
Professor of Old Testament Interpretation and Hebrew

ARTHUR EMERSON HARRIS, D.D.
Professor of Biblical Introduction

DAVID LEE JAMISON, LL.B., TH.D.
Professor of Philosophy of Religion

BENJAMIN T. LIVINGSTON, D.D.
Professor of Evangelism

JAMES A. MAXWELL, D.D.
Professor of English Bible

CARL HAMILTON MORGAN, A.M., TH.D.
Director of Collegiate Department

WILLIAM A. MUELLER, A.M., PH.D.
Professor of Church History and Comparative Religion

CULBERT G. RUTENBER, B.D., A.M.
Philosophy and Sociology

ROBERT G. TORBET, M.A., B.D.
Assistant Professor, English Literature and History

JASPER C. MASSEE, D.D., LL.D.
Special Lecturer in Homiletics

DEAN OF WOMEN

IRENE ANN JONES, A.M.
Instructor in Language and Literature

INSTRUCTORS

MRS. WILBER T. ELMORE, *Instructor in Missions*

VIRGINIA SNYDER, *Instructor in Piano*

HARRY ALEXANDER MATTHEWS, MUS.D., *Instructor in Theory of Music*

MARION STEIN PHELPS, B.S.M., *Piano and Theory*

MAE DEAL SHANE, M.R.E., *School of Christian Education*

MARGARET S. WARD, M.R.E., *School of Christian Education*

RUSSELL D. STURGIS, M.S., PH.D., *Instructor in Science*

HARVEY BARTLE, JR., M.D., *Instructor in Psychology and Applied Psychiatry*

WILLIAM J. HERMAN, TH.D., *Instructor in Ancient History and Hebrew*

JAMES D. HESTER, A.B., TH.M., *Instructor in Speech*